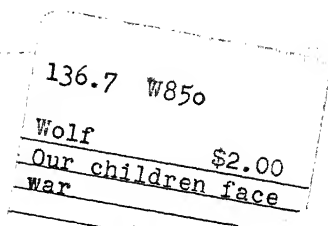


Our Children Face War





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Our Children Face War

Anna W. M. Wolf



1942

The Riverside Press Cambridge

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BOOKS BY ANNA W. M. WOLF

PARENTS' MANUAL
OUR CHILDREN FACE WAR

The Riverside Press
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To Andrea

*and to her whole generation and those who come after,
for whose right to live in freedom this war is fought.*

Foreword

AMERICA is a nation at war. We and our children with us are drawn closer and closer to an unknown ordeal for which previous wars have left no patterns. We who today are parents and grew up in the astonishing era of twentieth-century prosperity and want, complacency and unrest, know that we are now face to face with its consequences. We cannot guess the extent to which we are still untested. Always there have been a few who questioned our security, our strength, our rightness. Today all of us question them. Even the least awakened sense somehow that we are on the brink of a new order; that victory itself when it is won can only bring us nearer, and that the passage even to a brave new world will be full of tribulation.

Is there, we ask, some knowledge for today that can help our children meet this future? How can we use it in their behalf so that what lies ahead should not find them unprepared? What good, we ask, is all the learning of peacetime unless it can serve us now in the hour of need?

No American can as yet have much to say about the extent of the emotional damage done to children in countries that experience war at its grimmest. The story within the story — of how children think and feel and act in countries where homes are laid waste again and again and death and destruction are the rule, of how under such conditions they still manage to stride

forward to maturity or, on the other hand, regress to brutality or mere passivity — is still to be heard. Cruelty as a day-to-day occurrence may leave the child of a Borneo head-hunter inwardly unchanged, but living through the backward move from civilization to barbarism, and seeing the standards of one's people violated on every hand, is another matter. These marks are likely to go deep.

There are, however, certain things we do know about children that we should remember now. Some of them, wise people of all times have known. Others have to do with the intricate processes by which children learn, or fail to learn, to meet the by no means negligible challenges of peacetime. Their manner of meeting the ordeals of war will not differ in essentials. More recently, too, we have word from students of British childhood as to how the children of England cope with the problems of separation from family, with fear, anxiety, and disaster. From all these sources we have much to learn.

Perhaps, therefore, parents and teachers and all who know why we fight this war may find some help in these brief suggestions of how wisdom, old and new, may guide us and our children in these difficult days and in those to come.

In the making of this book, my indebtedness is first to The Child Study Association of America, as a perpetual source of the wisdom that grows with day-to-day contact with children and families. The children's book list that appears at the end was prepared from the lists of the Association's Children's Book Committee by Josette Frank of the staff. The 'background' list was compiled in consultation with the Foreign Policy Association and with Dorothy Borg of the Institute of Pacific Relations, both of New York. I am indebted also to *Parent's Magazine*, to *Red-*

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October, 1942

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I

Parents' Problems in Wartime

THE HOME FRONT IS THREATENED

WHEN war strikes, no matter how wide our sympathies or how deeply we feel the great issues involved, for parents, the first pang of realization is for their own. If there is a son of fighting age, there is little more to do but sit tight and back him to the utmost in whatever lies ahead. But younger children, too, claim our thoughts and emotions with an intensity that sweeps suddenly across the currents of habitual day-to-day contacts. Our impulse is to hide them away and keep them safe — absolutely safe. There *must* be a way, we think, as we brace ourselves, to keep this horror from coming anywhere near them. Just as in normal times we provide them with warm clothes, comfortable homes, scientific feeding, inoculation against disease, and insurance policies for protection, so it appears for a moment that there must also be a set of standard precautions now, to be taken and at once.

But soon it becomes clear that war, and especially this war, is unprecedented. There are no established patterns to guide us. There are things to do for children, of course, and more to be learned as time goes on, but they meet only the particular moment, and it is impossible to plan ahead for what we cannot foresee. There is, then, we discover, no absolute way of safety;

children are a part of a world at war and are bound to be touched by whatever it does to our common life. And along with this we suddenly realize that for all the scientific and financial paraphernalia erected to protect them, they were never really safe in peacetime either. What often happens next is that we try to direct attention away from the war and all it implies. By pretending, at least in children's presence, that the war is very remote, perhaps both they and we ourselves can forget there is danger and smother the anxiety so that it scarcely exists.

But this phase passes too. Daily and hourly the radio announces the push of armies. In our own town air-raid wardens and spotters begin to appear among our neighbors and presently we find ourselves of their number. There are black-outs. The minute-man knocks at our door; rationing comes; all along the line we pull in and pay our taxes. Finally and increasingly, boys in uniform, young men who were children yesterday, are off to camp, off to the Pacific, off under sealed orders.

'I want to kill a thousand Japs,' earnestly proclaims a gentle five-year-old.

'Boy, oh boy! Would I like to be in a commando unit!' says his older brother, his face bright at the thought. 'I'd swim ashore with a knife in my teeth, and then ——'

'What's the use of all this school work?' we hear from the sixteen-year-olds. 'I'll be in the army soon anyway. What good will Shakespeare be there? That's all very well when there's nothing to *do*, but right now it's just eye-wash.'

The older girls, too, for all their absorption in school parties and hair-do's, feel a stir toward new responsibilities.

'Jean's helping her aunt this summer at the baby health clinic,' we hear. 'It's a war job. Guess I'll get a war job too. Let the little kids sell stamps.'

Presently parents find themselves slipping into their places in the work of the community, and soon they know that the best thing they can do for their children is to help them day by day, not to forget, but to understand, and to find a place for themselves, too, in America at war. As we admit children to our counsels more and more and stop trying to prevent them from knowing, we discover that they are less shocked than we supposed they would be. The war quickly becomes for them an accepted and rather exciting element in their lives. Although sometimes they are bored by too much talk of 'politics' and production problems, most of them are frankly thrilled by dramatic tales of heroism and cheer for victories for 'our side' as for the home team. Boys know airplane models and gun models in detail and pore over charts and diagrams of military tactics. Their mood is one of optimism and confidence; it is clear that most of them are not frightened at all, but agreeably stimulated, and it never enters their heads that disaster could touch them. When encouraged by their parents or organized and instructed at school, they sell war savings stamps as eagerly as tickets for a church benefit, or ring doorbells on the hunt for old rubber with all the cheerful competitiveness of the young American out to put *his* team, his school, his town, well over the top.

The truth seems to be that children, like adults, react to the earlier days of wartime much as they do to peace. Each man and woman acts according to his character — at least in the early days. Nervous, anxious people are likely to be nervous in wartime. They see in present events the final justification for their chronic sense of foreboding. The pessimist, who always finds life a dreary struggle, and pleasure just a ripple on the surface of things with disappointment and fatigue the great realities, will

be overwhelmed by the war as the final and utter tragedy. On the other hand, the busy, energetic, cheerful individual carries this same spirit into wartime and war work; and the unseeing and complacent remain, for the most part, unseeing and complacent. Unless external events are so shattering and so immediate as to alter the whole current of life, it is the inner necessities of individual personality itself that set the pattern. So, too, with children. The child who feared dogs, thunderstorms, or kidnappers now fears airplanes, bombs, and Hitler. And the four-year-old who sleeps deeply and placidly through the night, loves adventure, and fears nothing, usually continues in about the same way.

So much for the *approach* to war. America has just begun. The deeper-lying, more far-reaching effects of war on character, including children's character, are another matter. But, although we cannot predict or control, we know that these changes, too, will depend, not alone on the shape of the experiences that war brings, but also on the kind of person who has the experience and on the inner patterning of individual personality.

In the immediate crisis, however, one fact emerges above all others. In war as in peace, a young child, so far as his acceptance of the actual events of the outside world is concerned, will take his cue from his parents. He does this whether called upon to face danger or joy or sorrow or disaster or just day-to-day grinding strain. Whatever his mother can bear, he can bear; for a child, during the nursery years, despite the exigency of birth, still trails an umbilical cord of the emotions, and asks only that his mother be present and give him herself as she has always given; and if she responds as always, he will feel secure and at peace.

Laying the Foundations

Grown-ups too often think that because a child is small he must also be more sensitive and more fearful of the outside world. But actually, the younger the child, the more limited his experience, the fewer meanings he finds in what to adults may spell danger, and the more circumscribed he is by his mother's moods. For a young child 'fear' has very little to do with reality, and a great deal to do with his imaginings. Thunderstorms may be as terrifying as bombs and the queer-looking man next door more to be feared than Hitler.

Yet, there are noticeable differences among children. Some face the world almost from the start with enthusiasm and confidence, while others hang back, convinced of danger everywhere. Their period of dependence on maternal apron-strings, even as they get older, is prolonged, and those who know them well realize that they are victims of an anxious expectancy, whether it is wartime or peacetime. These differences puzzle us. How do children, even young protected ones, come to have such differences, and what can parents do to prevent the anxious attitude from getting a start?

We do not, unfortunately, know any certain formula for raising children who will surely be strong, healthy, energetic, and able to adjust themselves readily to change and emergency. It is a formula, above all others, that we wish we possessed. We do know that these qualities are not the result of habit training

alone, or of a kind of hardening process by which a child, like the youth of Sparta, is subjected to a system of rigorous tests, until his character, like his muscles, becomes steeled. Athenians, we are told, fought as well as Spartans. Such training and experience play some part, of course. So do the standards and cultural values of the group in which a child grows up. But these temperamental differences have deeper origins and are formed very early; they rest, not on formal training, but are more likely to depend on a child's early relation to his parents and particularly to his mother. We know now that the period of infancy, far from being one of mental vacancy and 'vegetating,' is one of utmost importance for the future. If a mother enjoys her infant and shows it; if she loves feeding him and, while tending and caring for him, can smile readily and handle and play with him simply and without fussing and anxiety; if she can be alert to his needs and learn what things bring him peace and a deep organic satisfaction in living, she will have gone far toward laying at least the foundations of an optimistic expectancy that life, despite repeated blows, is nevertheless worth living.

The characteristic mistake of modern conscientious mothers with their infants is overtraining. They are too bound by the theory that rigid routines are the only way to develop 'good habits.' In an effort to avoid spoiling, they often rob a child of just the experiences that give him a deeply rooted belief that the world is a bountiful and delightful place. Especially in the case of their first babies the care given is likely to be meticulous rather than warm. They fuss too much. They are overanxious about the 'when,' 'what,' and 'how much' of food and eating. They are too eager to train their infants to control bladder and bowels at an early age, and are so enslaved by the notion of establishing

'independence,' 'good eating habits,' 'fearlessness,' 'sociability,' and the whole list of juvenile virtues at an early age that they often miss the chance a simpler mother seizes for a relationship of pure enjoyment. This is perhaps one reason why second children are so often more robust and outgoing by temperament than first-borns. They have the advantage of mothers who have made their mistakes on the first and can now relax and enjoy a younger child in a far more natural way.

There is, to be sure, such a thing as spoiling. Some day a child must become self-reliant and face life without his mother. He must learn to go without many things that he wants and perform duties that are distasteful, but there is increasing evidence to show that the less rigid the discipline and the more spontaneous the enjoyment between mother and child during the first two or three years of life, the greater is a child's capacity as time goes on to meet the realities of living and accept the hardships that are bound to come. A little spoiling, in fact, in the usual sense of the word, is not such a bad thing or so hard to undo in the later years of childhood as most of 'the books' would have us believe. If the parents are in earnest about it and firm in their authority, a child does learn, during the later nursery and school years, to live in a civilized world on a give-and-take basis with others; but he does it more surely if the lessons are gradual and the period of normal infant dependence fully savored.

Whatever is sound treatment for infants in peacetime is equally so in wartime. They need no *special* training, even for hardships ahead. The basis of future strength lies in the young child's feeling, through the greater part of the first and second year of life, that his mother is, first and foremost, a creature who gives and who loves, and only secondarily, and considerably later, one who denies and punishes.

Make Your Explanations Simple

Even after a child is past infancy and is beginning to wonder at the world about him, his life is circumscribed for many years by the nursery. There isn't much we can say to four- or five- or even six-year-olds about the war, yet not what we say, but how we say it, will be important. Usually parents puzzle unnecessarily and attach more weight to the exact words they use in telling the necessary facts to children than these words actually possess. It will be the parents' tone of voice, the manner, and the whole atmosphere of their homes that count. But, although words can be few, sooner or later even young children will require simple explanations. They need them as part of their gradual induction into the real world they live in, and now today this world is a world at war. If they have been raised in homes where gentleness is the rule, they may be surprised at first that war really means killing and that their own friends, their own brothers and fathers, are going out to destroy the enemy. But their surprise will be brief and their acceptance, in so far as they understand at all, speedier, probably, than we may actually relish. What the small child needs most to feel is that 'the war,' for whatever the words may convey to him, is nothing that is 'hush-hush' or taboo. He must know that his parents have faced it and now can talk about it naturally as they can talk about anything else. If he is puzzled, they are willing to try at least to make things clear. Only in this way can he be protected from what is often irresponsible gossip of thoughtless older children or foolish adults

To an imaginative five-year-old, like Paul, for example, the news that 'eight of the enemy landed right here on our own shores from a U-boat' may conjure up thoughts of whole armies come to pursue him on his own bathing beach.

'Mother, I won't go swimming today. No, I won't. There are U-boats in the water.'

'Nonsense, Paul. Jim was very careless and naughty to tell you such things. Now just stop bothering your head about it and don't listen to your brother when he talks like that. Come, now. Get your things and don't let's have another word about it.'

Paul stops talking, since it clearly displeases his mother when he mentions the war or anything connected with it, but he doesn't stop thinking, and hereafter he will have to do his thinking all alone with no one to help him when he is afraid.

He would have been better off with a mother who could say:

'Why, yes, of course that's so. There was a U-boat and some Germans who got ashore, but our police caught them quickly and that was the end of that.'

'Where are they now? What did the policemen do to them?'

'Locked them up.'

'They're bad men to come here. Will the policemen kill them?'

'Yes, perhaps. You're right, there are some people who would like to hurt us and we have to get together and stop them. If we lived in the jungle we'd have to shoot lions and tigers when they tried to hurt us. Even elephants, like the one in the Zoo we fed that Sunday, get dangerous sometimes. We have to kill them before they kill us. Sometimes it's the same with people.'

'Mommy, will our men *surely* stop the bad enemy?'

'Yes, surely, Paul. Now I'm going swimming and I *do* so want you with me.'

Another thing little children need is a simple and clear explanation of safety precautions and signals.

We use black-out curtains 'so our whole town will be quite dark and an enemy airplane, if it *did* get by our fighter planes, couldn't see us at all.'

Children will be interested in the black-out curtains. Older ones can help make them. Younger ones can go with us when we buy them and can help hang them. In England, children love to 'make the black-out' every night, and in the same family take turns in drawing the curtains. Having done so, they feel safe and go to sleep. Similarly with sirens and shelters.

'There goes the siren. Hear how it goes? Whee-ooooh, whee-ee-ooooh. On the radio they said they're just trying to see if it works. It's only *in case* there's danger. What do we do if there's a real air raid?'

'I'd come running indoors. I'd call you and I'd call Mary. I'd say, "Under the dining-room table, everybody!"'

'Yes, a funny thing! The whole family under the dining-room table! But we're safe there. Things won't fall on our heads. I think I'd take my knitting along.'

'I'd take my airplane and send it out to fight the bad airplane. But first I'd have to get my rabbit. I don't want anything to fall on *his* head.'

'Of course Peter must come, too.'

Older children will, of course, get their instructions in school as well as at home, and it is most essential that parents should know what the school is doing for children's safety and the whys and wherefores of it. But if the provisions for safety seem unwise and the precautions run counter to what parents feel to be best, they should never voice their objections direct to the children.

The matter should be taken up at once with the principal of the school or discussed in a parents' meeting. Parent-teacher meetings at this time have special value. Presumably, home and school are at all times working jointly to promote the development of children. Today, they are both concerned with their safety too, and also that they may better understand and play a part themselves in what is going on. More than ever, parents and teachers need to understand what each is driving at and how to work together. Such meetings serve the additional purpose of safety valves for a type of back-fence gossip and criticism that may otherwise destroy confidence and promote misinformation. School procedures by now have been carefully considered and adopted in the light both of local needs and of what we can learn from England; before objections are openly voiced, the school should have a chance to explain its position.

Nervous Parents

Immediately after the United States entered the war, there was naturally an enormous wave of excitement and tension, especially in seaboard areas. Nobody knew quite what to expect and got ready for the worst. Many parents tended to clutch frantically at their children, insisting that they stay close to home where they seemed safest. Ordinary routines were upset and children were

forbidden to visit their friends in other neighborhoods; in some instances they were kept away from school. Rumors of alarm were continuous. Everybody had advice to give and with nervous tension, betrayed by every word they uttered, exhorted one another to 'keep calm.' Under these conditions children had the jitters too. They didn't necessarily show it openly, but many whose parents had been disturbed awakened screaming at night, or lost their appetites, or vomited, or became unruly and irritable. They demonstrated that there is almost no way in which loss of composure on the part of parents may not show itself in small children. Older ones are on the whole less affected, although even they feel it more than they will admit. Fortunately the majority of children, by the time they are ten or twelve, have successfully resisted their parents' efforts to bind them too closely to themselves and are able to maintain their hard-won and precious self-reliance and their firm grip on the immediate realities. Whatever may go on beneath the surface, openly, at any rate, they healthily refuse to worry, as their parents worry, about an unknown future.

'I'm calling to say that Mary is pretty upset by the war. She doesn't say anything, but I can tell she's nervous and won't want to go to the movies with Jean today,' said Mary's mother in a telephone conversation with Jean's mother. 'There's been a great deal of excitement at school and I just feel she'd prefer it if we all stayed close together at home these days.'

Meanwhile, Mary, who was sitting on the piano angrily kicking her heels, has overheard. 'Who says I'm excited?' she demands. 'It's you who're excited. It's all the teachers at school. This is the last Saturday of Gary Cooper and now I'm going to miss him. What's the matter with the Bijou Theater in an air raid, anyway? We could get under the seats.'

The truth is that it's Mary's mother, not Mary, who is alarmed. While this particular Mary protests healthily, younger children, or older ones who are more dependent and impressionable, can quickly detect the anxiety ill-concealed, even under a maternal mask of calm, and fall prey to the contagion. If their mothers are nervous, there must be danger, they feel, and the realization profoundly shakes the foundations of their own security.

Sticking Together

Now, at the moment of writing, with our army, navy, coast guard, police and fire departments, and every arm of the Government, as well as a civilian army of volunteers, constantly on the alert for danger, most families have settled down again. They have settled down despite the fact that the situation is more critical than during that first December and the enemy has proved stronger than we thought. Children are at school again and making plans for leisure time and fun. Their plans may include some war work, and though there is an undercurrent of change, superficially in many homes things may seem much like the days before the war. We are used to the more frequent drone of airplanes overhead and have not yet had cause to doubt that they are friendly. 'Business as usual' is, of course, not really as usual. People are working harder and going without some of the pleasures of last year, and they know — at least the grown-ups know

— that they have just begun to work hard and to make sacrifices. They know, too, that the moment may come when events will precipitate us again into the expectancy of immediate danger. If such a time should come, the leadership of the parents and, for little children, the actual presence and fortitude of the mother are crucial. If this seems to put too heavy a burden on parents, there should be consolation, perhaps, in the realization that perfection is not necessary. Not even parents are expected never to weaken or show strain. The main thing is that whatever mistakes they make or whatever their moments of undisguised anxiety, they should not be too long in getting their balance back again and taking up their home's familiar and consoling routines. Sincerity is always accepted by children, and has far more value for them than an artificial front, which they feel to be false but don't know how to challenge.

This is why keeping family ties intact in war or any time of disaster is always vital to the spirit of a people. There are times, no doubt, when its members should or must be widely separated, but the price is real and at times even disastrous. For if a child can rest assured in the knowledge that, come what may, the family will continue to face life together, he can go on with life in the usual way, his anxiety will not be too deep, and the consequences even of actual disaster will not prove psychologically destructive. Whatever morale means, it means something more than bravado and more than a 'front.' For families, it means a frank and balanced recognition of danger, but of a danger that need not be faced alone. There is strength to be had in the mere physical presence of those who are closest, but when this cannot be, there is an almost equal strength in the knowledge that, despite absences, the ties of loyalty remain firm.

Children Can Face It

Anyone who has lived with a child through anxiety or loss knows that this is what sustains him there, too. It is only the modern, gently reared child who has been so falsely sheltered that he may never even hear of birth or death or calamity or suffering or share the great emotions that these things bring. War will take its death-toll of American families, and children will deepen and mature when they stand side by side with others who must face it. We shall be wiser if, in the ordeal of today and tomorrow, we can return to something simpler than many of us have been used to. Tears are not indecent, and grief need not be hidden away or dressed up for a child so that it becomes almost grotesquely unrecognizable. Children have a right to share whatever affects the family. By hiding knowledge and concealing what we feel, we succeed only in keeping them confused and lonely, for they realize very well that here is a mysterious adult world they may not enter. So let us tell them the outlines, at least, of what we know and encourage them to say whatever they need to say, realizing that, for a child, as with everyone, strength comes, not from pretending that sorrow doesn't exist, but from facing reality, with parents who never try to hide what is happening and never run away.

'Mommy, will my Daddy have to go to war?'

'Perhaps, David.'

'Will he have a uniform like in the parade?'

'He would if he went, of course.'

'And a gun to shoot?'

'A gun, too.'

'Will he be in a tank, or a U-boat, or on a horse, or how will he shoot?'

'We don't know yet, because Daddy isn't a soldier yet. When he knows, he'll tell you about it. You can see him in his uniform and hold his gun, too.'

'Mommy, could Daddy ever be killed if he's a soldier?'

'A soldier, David, always knows that he may be killed. In war, there's lots of killing. That's why we must all work to stop things like war.'

By this time David's lip is quivering and his eyes are bright. He climbs on his mother's lap.

'I don't want Daddy to be killed. I don't want — I want — I ——'

'David, when war comes, a brave man goes no matter what may happen, because he thinks it's right. If Daddy should be killed, we'd still feel proud that he'd been so brave. But we hope *very much* that he'll come back to us. And we must write him lots of letters.'

'And send him things?'

'Yes, of course. What shall we send?'

'Chocolate and cigarettes and pictures and some comic books and my tooth when I let you pull it out, and ——'

Soon David's face is glowing with pleasure, his tongue babbling plans. A little later, he climbs into bed.

'Mommy, promise me you'll never go away from me.'

'Of course not, David. I'll stay right with you. If anything happened to Daddy, we'd have to comfort each other.'

'I don't want to go to Aunt Sally's next week. I don't want to go to Bill's to play tomorrow. I want to stay right here. I want to stay with you.'

'All right, if that's what you want, you shall stay.'

Soon David is sleeping soundly. 'So that's that,' thinks his mother, 'for the moment anyway.'

The next day he is eager to go to his friend's house to play. His mother lets him go, but she cancels the visit to Aunt Sally. It is farther away, with no way of his getting at his mother in a hurry if he needed to.

Courage — Who Has It?

The majority of children face whatever they have to with astonishing equilibrium so long as the familiar currents of life and the people who make up those currents go on much as before. But it would be a mistake to assume that as they get older no marks are made by the knowledge of imminent danger or that they do not learn to hide themselves away with their own feelings — feelings often too chaotic for them to understand. Whistling to keep up one's courage is a well-known trick with which to fool oneself and the world, and there's little to be gained by parents' just trying crudely to puncture it. Until a child has found a better way, swaggering a bit may be the best he can do with a hard problem. Yet it is true that children who are exag-

geratedly indifferent to ominous events, or impatient with precautions and studiously 'bored' with common-sense plans to avert genuine danger, may assume such fronts because they don't dare to take a good look at what is happening inside of them and naturally get angry when circumstances force them to. Such children may be helped by someone who, biding his time, finds a chance to express his own fears quite openly. It helps, sometimes, to feel that it is human to be afraid and that facing it doesn't brand one a sissy. A fear acknowledged and shared with a friendly person one respects is often a fear half-conquered. Although not all children can be reached by such simple tactics, a child who is inwardly struggling with his own sense of inadequacy will surely retreat still further if assailed by bludgeoning attempts to invade his privacy.

Here, for example, is David, aged fourteen. He has always been the quiet, unaggressive kind. He is fond of animals and of making collections, and his dearest hobby is photography. He is happiest when he can follow these bents alone or with one or two kindred spirits. He never wants to hear about the war and derides any notion that there is danger for all of us. All his life he has held aloof from games and sports, partly because he is physically awkward, but also, to tell the truth, because he is timid. He hates a scrap, and even as a little fellow avoided getting himself knocked around in the half-play, half-earnest rough and tumble common to most boys. Now he knows that men are being called upon to fight and kill, that they have to go to war whether they want to or not, and that some day he, too, may be called. Even if he isn't, he cannot help inwardly measuring himself by the standards of manly courage that prevail today or escape the dread that he is a coward and always has been. In self-protector

tion, he may push the whole thing out of his mind and so, of course, gets irritable or angry when it is forced to the forefront. Even without such a clear indication that he'd rather not hear about the war, his emotional conflict may show itself by poor school work, sleeplessness, loss of appetite, or physical 'symptoms' for which the doctor can find no basis, or by almost any other form of disturbance.

It is not an easy thing to help a boy of this kind. When fathers suspect that their sons are 'timid,' or even just physically awkward or slow, they are likely to suffer a bitter blow to their pride. They turn, thereupon, to various 'treat 'em rough' methods, which may work in certain cases, but usually serve to intensify the problem. Mothers are likely to fall by the other horn of the dilemma and tend to side-step the issue, to protect the child from the encounters he fears and to minimize the handicap that this trait is bound to create. It is a serious matter for anyone to feel himself a coward; but especially for a boy approaching maturity today, serious doubts of his own courage may precipitate him either into a smouldering sense of inferiority, or, when he succeeds in repressing what he knows, into other forms of maladjustment.

Probably the best course with such children is first to let them know that many untried people question their courage and secretly wonder how they will measure up to danger. But they also discover, to their surprise, that when the moment comes fear vanishes in the necessity for action. It may also be a good idea to treat the physically inept child much as one treats a child who is backward for the moment in arithmetic or reading. With a 'tutor' (preferably not the father, since his own feelings are too heavily involved) such children can often acquire a fair

degree of skill in one or another sport, and in the process gradually learn to give and take some hard knocks too. They can discover that falling, pushing, pommeling, even physical pain, are bearable after all. Under the inspiration of a teacher who understands the problem and does not press a child to go ahead faster than he is able, confidence can be built and old ghosts laid. Although the process may take years, it will be worth while. For the fear of fear is always a handicap, and today for those who have it the damage it may do is intensified. In addition to some direct training for physical give-and-take, such a child needs also the satisfaction that comes with full credit for whatever peaceful skills he naturally possesses. He will need to be shown quite concretely how such interests may be developed and directed to serve useful ends in wartime. Photography, for example, plays an important part in modern warfare and with the right kind of direction can take on added zest and purpose.

Fears in Little Children

David's case, however, is only one kind of case, and there is no end to the variety or subtlety to the ways in which children who are anxious, whether about some angle of the war or about something else entirely, betray the fact. But it is no simple matter to trace the root by which anxiety becomes translated into behavior problems or eccentricities, into poor school work, sleeplessness, vomiting, or other 'physical' symptoms for which the

doctor can find no organic cause. Fear, but especially the nameless, unreasoning dreads and night terrors of little children, have always puzzled psychologists and distressed parents. They realize that there is a border line where children are not so much genuinely afraid as using the pretense of fear, or perhaps an outgrown last year's fear, to bulldoze their parents into giving them attentions and privileges of various kinds, especially at bedtime. But this does not mean that such fears can always be catalogued as a form of malingering, and it is important for parents not to lose sight of this distinction and to stay alert to the qualitative differences that mark the two types of behavior.

Fears are common even in relatively normal children; they are genuinely painful and do not yield ground either to peremptory, 'no-nonsense' methods or to a rational, common-sense demonstration that the fear is groundless. Common explanations that try to account for such fears by insisting that someone must have frightened a child when his parents were unaware of it, or that some accidental occurrence 'conditioned' an irrational dread have always failed to satisfy anyone who has lived in close personal contact with children from the day they were born and has reason to believe that the people in charge of them when they were away could be trusted to report reliably. Equally unsatisfactory is the common idea that we are all born with certain fears. From careful observation, it seems that newborn infants are entirely free from the dread of 'being alone,' or of the 'dark,' of animals, false faces, and the like. Yet later, to many children these are notoriously fear-provoking. Such theories fail to explain why some children, who from the time they were born have slept alone contentedly in a darkened room with the doors closed, do not go on accepting it, but around the age of two or

three begin to make demands for lights and human contacts, or awaken screaming in terror at imaginary dangers. Whatever the cause, we do know that most children go through some such period, in a mild or acute form; and not only children, but many adults, too, remain unreasoningly terrified by such harmless things as most snakes, timid house mice, cats, or 'noises' at night in a solitary house.

When war comes, the language of a child's fears readily changes from 'lions and tigers,' kidnappers, or the 'big black face over my bed' to bombs and airplanes, Hitler and the enemy. Because these things are real dangers and the ghosts are not, parents frequently make the mistake of believing that the war, with the gossip that goes on among older children and the often incessant preoccupation of adults with newspaper and radio reports, is among the agencies responsible for making the children afraid. If they can succeed in suppressing talk of war, so they reason, the child need not be frightened of a danger that is not actually upon him. Instead, he will live in a state of peaceful unawareness, and why, they ask, isn't that much the best course for all concerned?

This sealed-lips, censoring policy, if it is the only thing done, is likely to be futile. It is futile, first, because it cannot succeed for very long. Children are bound to hear things. But even more important, it tends, as we have already seen, to increase a child's anxiety because he becomes gradually aware that there is a whole world of secrets he may not share. He senses danger without knowing what it is and without the safeguard of being able to express what he is feeling, and talking to his parents about it. Under these circumstances he is likely to exaggerate it far beyond what the facts warrant. The main objection, however, to this whole type of approach is its failure to understand the real

nature and origin of fears in young children or to recognize that they are attributable, not to happenings in the outside world, but to inner events bound up with the child's whole stage of development, of which indeed he himself is scarcely conscious. That one can be afraid of something without being aware of what that something may be is one of the revolutionizing discoveries of modern psychology, and not hard for anyone who has suffered himself from altogether nameless, senseless dreads to appreciate.

The fact is that children who awaken at night screaming in terror, though no real disaster has touched them, or who live in constant dread of Japs or Germans, Hitler or bombs, are, on the whole, the same children who yesterday might have peopled the darkness of the night with wholly imaginary phantoms of terror. A child does not change from being a happy-go-lucky, serene type of individual to one beset with nervousness and anxiety just because we are now at war. The mild anxieties that all children have and that escape notice because they are so slight may, it is true, become intensified in wartime so that parents can easily make the mistake of thinking them quite new. Furthermore, every child is affected when war enters his immediate life. The departure of a father or brother for the service never leaves even the most happy-go-lucky child untouched. His ways of showing that he is disturbed may vary anywhere from hypertension and irritability to more extreme forms of unruly behavior. But as long as his own life remains essentially the same, the child who is nervous in wartime would have been nervous also if the nation had remained at peace. The language would have been different, but the mood and apprehensiveness the same.

The Inner World of Childhood

The fears of small children will always remain incomprehensible without our first knowing something about children's basic problems during the nursery age.

Early childhood is the period when the human individual is struggling to become civilized. He comes into the world driven only by his instinctive wants, blindly seeking immediate gratification. The pleasures of bodily satisfaction and, later, the attentions and love of mother or nurse constitute his world. But it is not long before he finds that these pleasures have strings to them and his mother's love becomes qualified. If he would keep her smile the same and her words still words of approval, he learns that he is expected to give up these immediate satisfactions. He must now eat only at certain times and in certain ways and is expected to 'be good.' This means he must learn to wait for what he wants, to stay alone instead of having his mother always beside him. Later on, at three or four years, perhaps, besides being required to control the angry, destructive impulses that rise periodically to the surface, he is not even supposed to have such impulses, especially when they are directed at people like a brother or sister who diverts his mother's attentions from himself. On the contrary, he is expected to be loving to all members of his family and polite to visitors and strangers besides. Yet to an honest observer it is clear that the child must overcome a great deal in order to comply with these standards, and that his feel-

ings are far from simple. Love and jealousy go hand in hand, or alternate with such bewildering rapidity that the child himself is confused and often overwhelmed by the force of what he feels, yet dares not permit himself to feel. Besides angry, hostile feelings, children's bodily preoccupations are great and their sexual interests are beginning to emerge. They want to know about each other's bodies and bodily functions. The discovery of the astonishing difference between boys and girls gives rise in their minds to a whole train of frightening and fantastic possibilities. Grown-ups, too, they find, have bodies different from children, and fathers and mothers have an emotional claim on each other that somehow excludes them. In addition to everything else, their small size and relative helplessness are bound to seem like a hopeless handicap. All this is further complicated because side by side with a strong need for dependence, there is also emerging in them a drive for independence that threatens to run rampant.

It is no wonder, then, that the nursery years are not easy for either child or parent, or that they are characterized in many cases by moodiness, tempestuousness, irritability, and negativism. Children are frightened by the violence of their own impulses, which threaten almost to annihilate the particular 'self' they are in process of becoming. Discovering, as they soon do, that such impulses run counter to what their parents approve and that one may even be punished for them, the child's own conscience (always the voice of the parent) forbids them, too, and he is thus caught between two strongly conflicting forces. Children rarely put this conflict into words; it is felt rather than understood by them, and the wishes and impulses that make it up, although they may sometimes for fleeting moments show themselves clearly, are quickly forgotten and denied by both mother and child.

Once the fierceness of this struggle between the child and his instincts is understood, the fears of early childhood begin to become intelligible. Though the child denies what he is ashamed to face, this process of forgetting and denying does not really succeed in rooting out the forbidden thoughts and wishes.

'See, Mommy, how *much* I love the baby,' proclaims a three-year-old vigorously, even too vigorously, patting the little sister, who is just learning to pull herself to her feet by the rail of her pen. A moment later his mother hears a wail of protest from the baby, who has bumped down onto the floor again.

'I loved her so much she fell down,' explains the three-year-old culprit.

'Peter was in my house and he went wee-wee in the bathroom, but I didn't look because other things are *so* much more interesting,' says a five-year-old hypocrite, faithfully rendering lip-service to what she has been taught.

At night the 'bad' thoughts and wishes come to life again. They live and threaten a child once more, but because he cannot tolerate them for what they are he projects them on the outer world, where they become phantom shapes of terror. The particular form that they take will, of course, have a great deal to do with the child's experiences. If he visits the Zoo or delights in books of animals, lions and bears and animal shapes will play a leading part; if the talk he hears has included stories of crime and violence, gunmen and kidnappers make an appearance. In war-time, of course, children use the current symbols of danger for these same purposes. As the toddler grows into the four- or five-year-old, the struggle may be intensified. At this age his conscience is more active and more firmly formed, and the frightening 'things' become his way of representing his con-

science. No child at this time can wholly escape the feeling that, since he is 'bad,' something will surely punish him, and he may go on feeling this way even if he has the kind of parents who are very gentle and never punish him at all. Eventually, however, if development is normal and children are lucky enough to have the kind of parents who go on caring for them no matter what, they eventually learn that the dangers are not as great as they at first seemed. With growing maturity the testimony of reality becomes more and more convincing, and, like the adult, the child is then in a position to call his earlier fears 'foolish.' Even at best, however, some trace of irrational fear is likely to persist for years, even into adult life.

How to Help

This is why 'reasoning' with children about such fears is not much help. A child has no more idea why he is afraid of dogs that never bite or bombs that never fall than his mother has. It does no good to prove to a child that a kidnapper cannot enter his bedroom or that our planes and guns will surely chase away the bad enemy bombers, because in this case it isn't kidnappers or bombers that he fears at all. It isn't even possible to persuade him *in words* that his buried aggressive impulses and primitive wishes, which are the real sources of the trouble, are common to all children and that he is no worse than others and won't be pun-

ished. What does help, however, is for his mother or father or someone he trusts to continue to accept and comfort him and, with whatever words they choose or even no words at all, to give him the feeling that whatever happens their love and protection will never be withdrawn. If parents can create this feeling, children can perhaps safely be trusted to work their way, without serious damage, through the vicissitudes of the early years.

It is very important that anyone dealing with children in war-time should understand these things in detail, and should grasp the fact that the unreasoning fears and irrational anxieties that beset human life to a far greater extent than we usually admit arise, not from external events, but from the inner life of instinct and the emotional conflicts to which they give rise. They may be intensified in wartime, but can only be met in any fundamental sense by helping children to meet the day-to-day problems that have nothing whatever to do with war. Once this is understood, there will be no surprise that some children who have led the most protected, secure, and favored of lives are yet 'afraid of everything,' while the fears of others who have been through scenes of terror and destruction often prove transient. Further, it should be understood that 'fear,' as we use the term, is of two kinds. One is the normal, rational emotion of the person who sees a truck bearing down upon him at a crossroad, or hears an enemy bomber for the first time droning overhead. The other, more properly called anxiety, is characterized by a constant, unreasoning dread that invests even harmless forms with terror or makes use of any slight pretext that may present itself for anticipating calamity with all its direst consequences.

It is undoubtedly the part of good sense, when we know that we are dealing with the 'anxious' type of child, to prevent such

pretexts from arising any more than necessary. For such children, constant radio broadcasts or exposure to exciting stories and irresponsible gossip should be reduced. Fatigue and overstimulation of all kinds are certainly undesirable, for such children especially. But we shall have failed to understand their problem if we conclude that these things ever *caused* anxiety in children, or that we have done all that is necessary in depending on purely negative measures. Children who tend to be anxious need help at the source of their difficulties. They need help in finding a solution to their aggressive impulses and the bad conscience that goes with them, through happier relations to other members of their families, to fathers and mothers as well as brothers and sisters, and also in their associations with children their own age. They need honest, accurate information on sexual matters about which they are curious, whether they ask direct questions or not, and an informed understanding, on the part of parents and others, of the meaning of sex experimentation and sex play. They will need abundant opportunity to play and to dramatize all the feelings that never get expressed in speech, to spew their feelings out violently in words if they can, but also, in paint or clay, in music, dancing, or sports, and in relationships with teachers or others, relationships that have value just because they are different from the close, emotion-charged ties of family life. For all that a child needs his family, he needs other people too, and needs them with increasing urgency as he gets older.

War Play for Children — How Much?

The period of greatest anxiety in childhood is roughly bounded by infancy on the one hand and the school years on the other. By the time children are seven or eight years old, it is likely to have faded out, and in these years, before adolescence brings a fresh wave of inner commotion and anxiety, their lives are likely to be relatively smooth. Smooth, however, to a careful observer never means wholly smooth, and these active, adventurous, self-assured youngsters between six and twelve have their own ways of showing strain.

John, for example, is nine and the proud only son of a father who is an instructor at an airfield. John has always been enormously interested in every kind of machine, and he has acquired amazing skill for his years in making models and knowing every type and make of war plane ever flown. He rates as an altogether normal boy, active and resourceful above the average. The anxieties of earlier childhood, if he ever showed any, were so slight as to be quickly forgotten. When his father entered the army air corps and left home, John and his mother saw him off at the station. He paid little attention to his father, the magnificent streamlined engine claiming apparently far more of his interest. But after the train had pulled out, he clung to his mother, suddenly overwhelmed with unaccustomed tears.

Except for this one outbreak, John is his old self again since his father's departure, but with differences. He doesn't fall

asleep as readily, is a bit more irritable, and is given to temper outbursts more often than was usual. His voice is higher-pitched and his interest in the war and fighting, in guns, tanks, and airplanes, has assumed such proportions that it amounts almost to an obsession. News-reels and picturizations of war in all forms he seeks avidly; he makes endless drawings depicting war; he follows the progress of armies closely, reads by preference only tales of battle and death, and lives vicariously, in so far as he is able, the life of a dive bomber over the enemy lines.

How far, wonders his mother, shall she let this go on? Should she call a halt to afternoon news-reels or a limit to the piles of magazines likely to feed the flames of his already kindled excitement? What are the results of the books, stories, and hobbies, all directed to one end?

This is the period of life when a boy normally grows away from the earlier dependence on his mother, and with his father as a model adopts, and for keeps, the world of men. At least, a large part of John's reaction to his father's departure is inevitable and necessary. In this behavior he is working out an inner struggle which arises from the fact that in all children the strong ties of love for their parents are compounded also with envy and hostility. A father in danger has implications for John which he dare not altogether face. The dramatic game he is playing helps, however, to speed the process by which a boy, instead of envying his father in a hostile way, substitutes admiration for envy. He strives to be all the things his father is and finds much comfort in this solution.

It is wise, therefore, not to force such a boy violently or prohibitively, for he needs just these outlets. It is better not to set a fixed limit on news-reels or to censor certain magazines and read-

ing. But by careful watching, his mother may be able to guess how much these activities really help to reduce tension, and at what point he can profit by having his attention directed to other things. By occasionally offering substitutes for the afternoon news-reel, or by introducing other stories and magazines than warlike ones, by helping him to find new friends, new hobbies, new experiences of all kinds, she can often give him the means, perhaps, of quieting down and a chance for the war interests to fall into more normal proportions. Letters to his father and conversation may help, too; if John is given time and isn't nagged or forced to go in other directions, he is likely to make use of this strong interest in what will eventually be a perfectly sound way.

No Short-Cuts to Understanding

It should be clear, then, that there is little possibility of generalizing about children's problems in wartime and that there are no formulas for dealing with them, no short-cuts in the complex matter of understanding each child as wholly individual. We do know that when put to the test children show astonishing fortitude and astonishing recuperative powers even in the face of calamity. We know, too, that their problems in wartime are not necessarily war-born, but have their origins in the life problems and in the vicissitudes of adjustment of a particular personality to the demands made upon it. Though war, like any other

period of special strain, will heighten them and give it special coloring, an understanding of children in wartime depends, in the last analysis, on the depth of one's understanding of children's problems at all times.

To summarize:

1. In wartime or any time of strain, infants and young children stand in special need of their mothers' presence and personal attention. The infant thrives best by being kept comfortable and satisfied. Common mistakes include too rigid training in such matters as eating, toilet training, remaining alone, 'independence,' and so on — that is, in forcing the child to conform to rigid 'standards' in the face of clear signs of unreadiness. Routines should be flexible and the child's individual requirements and rate of growth given first consideration. Strength to meet future hardship is founded, not on a hardening process, but on a firm basis of maternal warmth and mutual enjoyment between parent and child.

2. Children should be given simple directions for safety and simple explanations about what war is, including death and killing when these matters arise. At the same time, home routines and the familiar surroundings with which a child has grown up should be kept as pleasurable and satisfying as possible. Though his life should be free from a constant burden of war talk and emotionalizing, attempts to exclude the war completely or to exert a strict censorship on conversation or other channels of information are usually futile and produce more anxiety than is prevented.

3. Children to whom the war has already come close, whose fathers, brothers, or close friends are in the armed forces and in constant danger, stand in special need of plenty of opportunity

for activities of all kinds. These should not exclude interest in fighting, guns, and destruction, but at the same time should offer opportunities to develop other interests in other fields. Children should be permitted to talk freely about the war and its dangers, and parents who can answer their questions honestly can be of great help.

4. A home atmosphere that is jittery, uncontrolled, and that constantly feeds on rumor and hysteria is bad for children, since such a demonstration that their own parents cannot face present events with courage shakes children's sense of security at the foundations. On the other hand, parents should never withhold the basic facts of the war's effects on their own family and, if sorrow, death, and disaster fall to their lot, the children should not be excluded from the grief of such an event.

5. The child who is chronically nervous in wartime and inclined to be fearful when there is no immediate cause for fear is usually the child who is timid and anxious in peacetime also. Such fears, typical of the ages between two and six, are not caused by external events like the war, but have their sources in the child's inner emotional conflicts characteristic of this period. Reasoning with such children and attempting to eliminate what seems to frighten them do not help much. Timid and fearful children need help in their relationships and adjustments to life as a whole.

6. Self-confident, buoyant youngsters will usually face the war with whatever it may bring in essentially this same spirit. But, if family or friends are really endangered or killed, one should never be deceived by an apparent display of indifference or stoicism. Emotional turmoil may show itself indirectly even in normal children by 'symptoms' of illness or behavior disorders of many kinds. In these cases, helping the child to a more direct expression of what he is feeling may be of great help.

The home is, at all times, the nation's first line of defense, and the preservation of home ties is something which lies close to the essence of what the men at the front are fighting for. So also for children. For them, too, the main source of strength lies in their conviction that, come what may, the family will stick together and meet it shoulder to shoulder. We have found again and again that the greater the strain, the more acute and immediate the danger, the greater is the human need for physical closeness with those who matter most. But such closeness may not always be possible, and one of the great tragedies of war is the tearing apart of families that it almost certainly brings. There is, however, a kind of spirit that can go a long way to surmount these separations, and in the certainty that there are indestructible loyalties that can go on in spite of everything lies a force that can carry us through. For the creation of this spirit, the mothers of America are largely responsible.

II

Discipline for Danger

HAVE WE MADE OUR CHILDREN SOFT?

WHEN we were very young, there was a poem we learned about a boy who stood on a burning deck when all but him had fled. Unless my memory mis-serves me, his father (who had perished below) had previously told him to stay there until given leave to go, and so great was the boy's devotion to the principle of obedience that he remained at his post and got burnt up. In my day the verse was used only as a grammatical exercise in parsing, but in my parents' day it was really thought to contain a fine moral lesson. Children were invited to admire one who thus died for obedience, the cardinal virtue of childhood. It was *noble* of the boy, apparently, to choose death rather than disobedience. However, whatever their official attitude, it seems likely that children, then as now, were wholesomely skeptical and inwardly decided that, although obedience might be a fine thing in the abstract, this boy was clearly a nit-wit.

There is another and wiser story about obedience. A mother sent her boy to buy some eggs. He carried them home in his pockets, and when he took them out they were cracked and broken. She chided him, saying, 'My son, you should have put them in a basket with nice green leaves so they wouldn't be cracked.' The next day she sent him for a needle and obediently he put it in a basket with green leaves, but it slipped through a crack and was lost. Again she admonished him. 'My son, you

should not have done it so. You should have stuck the needle on the lapel of your coat; there it would be safe.' So the next day, when it was butter he went for, he stuck *it* on the lapel of his coat and walking home in the sun led to sad consequences indeed. And so on. There were lots more delightful ways in which the boy proved himself obedient but dumb, and the moral this time, as is so often true in folk tales, was a shrewd one. Nothing takes the place of horse sense. Even children, it seems, must learn to discriminate.

These two stories are offered for what they are worth, and as a study in contrasts, to the parents of today, many of whom are perplexed or anxious about the kind of discipline they have in their own homes.

The Good Old Days — Can We Get Them Back?

It is inevitable that the war should have shocked us into asking ourselves many searching questions, and natural that, in girding ourselves to meet this emergency, our whole system of education, both in school and at home, should come in for its share of overhauling. The need for America to wake up and become tough-minded, if not actually tough, has been all too apparent. Too many people in this country, we found, were so intent on the pursuit of happiness that they forgot all about the need to preserve life and liberty until the lesson was forcibly driven home to us all.

Among the many things that have happened since Pearl Harbor has been just such a widespread wave of doubt about the way the middle and privileged classes in America have been living. 'Butter instead of bullets' has been the German taunt, and it struck home. Have we all gone soft? Are our children, the most privileged in the world, also the most undisciplined? And have we, in the name of freedom and self-expression, reared them without the kind of iron in their systems necessary in the present crisis? Should we not do well to scuttle back as fast as possible to the old-time religion that left no doubt between right and wrong, to 'rugged individualism' whereby the young learned early that nobody but themselves would fight their battles, and to old-fashioned discipline that imposed hard, unpleasant tasks on the young with the idea that they had better get used to them? What are the results of all this modern independence, and wasn't everyone better off when children were taught simply to obey their elders, and no nonsense or back-talk?

There is no denying that the old ways had something to recommend them — at least, it seems so from a distance. But it is a fallacy to think they can be raised from the dead to solve today's problems. New times and conditions call constantly for new adjustments, or at least for reinterpretations of the old. Now, as in all times, man needs religion; a belief in the dignity of every individual lies at the core of our spiritual life. Discipline is, as it always has been, a necessary condition for freedom itself. But it is also true that all these things will have life only as they are from time to time created afresh. Just 'going back' is the refuge of the weary. There is no healthy way of doing it and no escape from the necessity of constantly reshaping old truths to suit new conditions.

Sound Discipline Is Sound in Both War and Peace

Moreover, the longer we consider the inner meaning and purposes of discipline, the more it is apparent that sound discipline for children and everyone else is sound in wartime as in peacetime. There are not really two ways to bring up children, one that is especially suitable when life jogs along easily in days of peace and prosperity, and another kind necessary for grimmer times like the present. It is true, no doubt, that the defects of undisciplined living don't matter as quickly or show quite as much until the moment of exceptional strain comes along. Yet the longer one lives, the more it is apparent that even so-called normal times are sure to bring moments that try men's souls, and that the child who has lived without an effective tie with a parent who represents certain standards and makes certain demands on him is going to be handicapped. Undoubtedly it is true that some parents and educators of recent times, in the name of half-baked theories, have often let children run wild in many unpleasant ways. Yet, rightly understood, the so-called modern method has never meant that children should have license to do exactly as they please.

'Very well,' says the troubled parent. 'We'll agree with the view that in the long run we want our children to act in certain decent civilized ways because their own consciences make them. Yet just how are we to keep them safe meanwhile? Suppose the siren blows for a *real* air raid and my five-year-old, who is a

fierce individualist, instead of getting off the street and into a shelter as he's been told, says, "In a minute," the way he does when told to get ready for bed or wash his hands. Or suppose he decides he just doesn't like the air-raid warden's tone of voice and makes some wise-crack instead of doing what he's told — what then? And it isn't just the problem of the little ones. How are our older sons and daughters, who insist on doing as they please and think their parents are just old fogies when they want them home at certain reasonable hours, ever going to get along in the army, where obedience to a superior is the essential virtue of the soldier?'

Without question, obedience has a very real place in the life of the little child; it has some place in the life of the older child, too, although successful parents and teachers always find that they will need to demand it less and less as a child matures. In the 'teen' ages, if all has gone reasonably well between parents and children, obedience as such is almost never directly demanded. In fact, parents can almost measure their success by the diminishing need in their homes for absolute authority. Even in the army obedience is only one of the many virtues of a soldier. 'Give us,' say the army and navy, 'young men of trained intelligence and sound character and we will make good soldiers of them.' It is worth noting that they do not say, 'Give us young men who have been trained to obey their parents and teachers implicitly — then they will obey their officers.' They ask, instead, for 'trained intelligence' and 'sound character.' That means the ability to think fearlessly and the possession of a conscience. From these things, apparently, a soldier can be made and he will obey when necessary. From them also a citizen and a human being can be made; the stuff for both is the same.

Obedience Has Its Place

'Obedience' in the nursery (if we insist on using this word, which has a somewhat grim and arbitrary ring and perhaps conjures up a picture of a parent issuing orders while standing by almost *daring* the child to disobey) will be achieved more easily if parents realize that among the needs of a little child is the need for a mother who quietly and good-humoredly manages to keep things under control. Many mothers can do this without even mentioning the word 'obedience.' For example, some normally cooperative children, whom most people would agree were well brought up, have been found to reach the ripe age of six or seven without even hearing the word or knowing its meaning. What they *did* know was that parents are people who love you a lot, but who see that things get done when you have to do them and who sometimes can't let you do things you want to. When they have to say 'No,' they're sorry about it, but even if you raise a row, they still won't let you. When you raise a row, they're sorry, of course, but they seem to know that children are like that — at least sometimes.

A small child is bound to be unhappy and insecure if his mother is so intimidated by his outbursts of temper or by whining and stalling to get his way that she loses all ability to meet these situations. He knows quite well that he is 'bad,' and, if we know how to listen, is really asking for somebody who can keep him 'good' or make him good again. He wants a mother who is not a bit

frightened by his outbursts and who knows that they are part of childhood, but certainly won't give in to him either. A good job of discipline consists, not in steering a middle course between severity and indulgence (which too often means a vacillating course), but of actually combining firmness with good humor and affection. Mothers who actually enjoy children and have fun with the things children have fun with have won half the battle for discipline. The child who is either constantly nagged or constantly ignored, except when he gets in the grown-ups' way, finds no reason in the world for being good. Why should he give up the things he wants for someone who does not seem really to care for him?

A common mistake lies in believing that discipline and punishment are inseparable. As a matter of fact, they are quite independent of each other. Some of the worst-behaved children are the ones who are punished constantly. Punishment has created in them no will to be good or loving; they therefore become master of the technique of being as annoying as they can be while staying as nearly as possible within the limits of behavior that actually calls down chastisement. Or they simply accept it when it comes without real regret for misbehavior merely as a price to be paid. By such means they give as good as they get where punishment is concerned and are disliked by all, including themselves. When punishment represents the chief means of control and constitutes the parents' or teacher's sole stock in trade, it is sure also to be an act of desperation and a symptom of bankruptcy. Unable to create a happy relation between themselves and their children, too many grown-ups try to escape the consequences of such failure by tricks and devices and punishments, forgetting completely that only by remedying the child's fundamental sources of dissatisfaction can any improvement be made. On

the other hand, where control is firm and relatively imperceptible, punishments, while they may be justified occasionally, play a minor rôle. Of course, all parents get tired or exasperated now and then, and, at such times, may speak sharply or even slap a child. It is well, perhaps, that children should discover that their parents are human and have limits to their patience, but at least such moods ought not to become chronic. If they do, the parent, not the child, is the problem. Every mother knows that it is the days when she is tired, depressed, or nervously tense that things go wrong and her children misbehave. They sense their mother's absorption with herself instead of with them, and, being immature, show their resentment at once. Although such times come to every household, it is disastrous if they prevail most of the time.

Naughty Child or Poor Management?

The following episode illustrates how differently children may behave according to the person who is in charge. The difference lies, not in the fact that one person gives discipline and punishment and another love and indulgence, but that success lies in combining good humor and firmness.

A four-year-old child was tired and irritable after a day of fatigue and confusion in the household. A brother had fallen ill with a contagious disease. Moving about of furniture and changes

in sleeping arrangements were necessary to insure isolation. She had scarcely seen her mother because the latter had been spending all her time with the sick brother, who was a natural rival anyway. It was just such a time when those who know children expect a storm to blow up. Moreover, in place of her mother, the maid was delegated to put her to bed. Everything went wrong with the child. She fussed and fumed; she wouldn't wash herself; she wouldn't start to undress; and when the maid tried to force things, she got angry and began to jump up and down, shrieking. Finally, she tore from her finger a small turquoise ring, a Christmas gift from her father, treasured above everything, and flung it into a corner of the room. Then indeed she was miserable at what she had done. 'I want my ring! I want my ring!' she wailed. The maid, for the sake of peace, fetched it, as perhaps she was justified in doing once. But the child, in a frenzy, repeated the act, each time demanding that the ring be returned and becoming so hysterical that the intimidated nursemaid did her bidding again and again. Naturally the child was soon in a state of terror at the lust for power rising within herself, which she felt as a force sweeping her completely away. The spectacle of an adult thus abjectly doing her bidding caused her very world to crumble.

Fortunately the mother put in an appearance at this moment. She took the ring and placed it in a box in her top drawer.

'Here it is, and you can have it later on when you're quite quiet again,' she said, and took the sobbing child on her lap. She rocked her and soothed her gradually, ignoring all the demands for the ring until the child had quieted down, was safely in bed, and a story about something quite different had been told. As she kissed her good night, she restored the ring to the child's finger without comment.

The story serves to illustrate the backgrounds and conditions under which control is possible or impossible. If the mother had happened by a little sooner, or if the maid could have remained both friendly yet unintimidated, the whole scene might have been avoided. If this child had had a person like the maid for a mother, instead of the one she did have, we can be certain that soon she would have become thoroughly undisciplined, and self-righteous neighbors would have said she needed a few good spankings. Actually what she would have needed was a whole new régime of sensible management. Nine-tenths of the secret of good discipline is the art of living with children in such a way that scenes like the foregoing are prevented before they ever get under way.

'Too Many Don'ts'

The commonest kinds of troubles parents get into with their children have to do, first of all, with issuing all sorts of unnecessary orders and restrictions and then fussing and fuming when a child doesn't obey. 'No, no,' they cry. 'Don't touch the lamp' (or the ash-tray or the matches); 'put them down this minute; do what Mother says,' when they might simply direct his attention to things he *can* have, showing him how to play with these safely. Before saying 'No' to a child it is always well to think first whether it isn't possible to arrange things so that a 'Yes' is possible instead. Another common trouble is starting things that

can't be followed through. For example: 'You heard me say put all your toys away and clear this place up before supper-time. When I come back in ten minutes, I want the job done,' is a very frequent line of attack. But there are always those times when the ten minutes passes, the job isn't done, and the mother doesn't know what to do next. Of course, she can punish or penalize the child, but experience shows that these measures don't really bring good results; most children just get stubborn or sullen or increasingly indifferent. When parents learn that a child's response is almost sure to be negative or defiant, they had best take another tack altogether. For example: 'Let's both of us hurry and get this job done before supper. I'll put away your hat and coat while you get all the blocks put away. I like that boat you drew — it seems to skim through the waves. . . . Hold out your arms and I'll give you a load to carry.'

Perhaps this indirect way of getting cooperation before you know it isn't getting 'obedience' at all. But does the word matter? The child is learning to comply. He may even *like* to comply under these circumstances, a fact that will make him no less likely to comply with orders at a moment of danger when everyone will be busy doing things together — not sitting still issuing orders. The important thing is that he is learning how to live in a world where rules are necessary; he is beginning to understand that the grown-ups he knows can be relied on to help him obey these rules. There is no value in deliberately arousing stubbornness and resistance just so these things may be combated; yet many parents do just this with ceaseless nagging and unwillingness to lend a hand or relax and have some fun by the way. It is true, too, that the child who is usually treated as if cooperation were expected can also accept a more dictatorial tone far more

readily when it is really necessary. Of course, not all the people he is going to meet in life are going to approach him in this tactful and enlightened manner. As he grows older, he is bound to find himself subordinate at times to boors and petty tyrants or to people he personally dislikes — and he will have to learn to make the best of it. But he will be far more likely to do so, nonetheless, if he has grown up in a home where fairness and consideration were the rule. Children whose early life has been imbued with the sense of security, which only a happy relation to parents can produce, have proved again and again that they can adjust, when occasion requires, to quite different situations. Such a sense of security makes for strength and strength always makes for adaptability.

In times of danger there will be new and unusual regulations to insure safety, and increased demands also for compliance from everyone, including children. Such rules will be accepted by children to the extent that they have always been accustomed to finding their parents willing to say 'Yes' wherever possible, but also to stick to 'No' when necessary. Such discipline is good at any time and as serviceable in war as in peace.

Learning to Take It

Carl, aged ten, had always attended a school where the classes were small, individual attention was great, and the teacher man-

aged to get discipline without rigid rules and penalties. Then the family moved to a town where the classes at the public school he attended were made up of children from all kinds of homes and with every sort of standard. He had never seen children act as some of these did and he had never seen a teacher use the tone and manner he found here. He was ordered about and expected to keep silent except when called upon. One day, during an arithmetic test, he whispered something to the boy who sat next him. Nothing was said at the time by the teacher other than a sharp rap on the desk for order. But when his paper came back, it was marked zero. The examples were well done; such a thing had never happened to him before, and, boiling with rage, he took it to the teacher for an explanation.

‘You were caught helping another boy,’ she said, ‘which is the same as cheating. Regardless of your answers, therefore, you will be marked zero.’

‘But I didn’t cheat and I didn’t prompt him,’ insisted Carl. ‘I just asked would he sell me his Superman Series for a nickel.’

But the teacher was adamant, and, burning with rage over the first injustice he had ever suffered, Carl burst through the door of his home after school in a flood of tears.

‘It wasn’t fair!’ he stormed. ‘I got ninety on that test and I’m going to have it, too. I hate Miss B——. She screams at everybody — she orders you around — she — she’s worse than Hitler. And I hate that darned old school. I hate everything!’

His mother, to tell the truth, felt the same way about it. Her impulse was to hot-foot it to school, confront the teacher, complain to the principal, insist on justice for her injured offspring. But, while she was listening to her son’s ravings and agreeing that it wasn’t fair, her husband entered, and, as all three talked

it over, the parents realized that the better way was to try to help the boy see the matter through for himself.

'Look here,' his father said, 'you know you didn't cheat and I know you didn't. Probably by now Miss B—— knows you didn't. So what? There'll be other tests, and if you do as well as you did in this one, this won't hurt your grades much. Your mother and I don't want to talk the way you say Miss B—— does to children, and certainly your teachers at the —— School don't either. But you're not in —— School now. This is different, and the rules and customs are different. You don't have to like this way of doing things, but there it is. Evidently there's a rule that talking during tests *might* be cheating, so the teacher has to assume it is. That makes it tough, but with all those children maybe she has a point. At any rate, she thinks she has.'

Father and son had quite a discussion about how hard it always is to accept the 'custom of the country' and how unreasonable and even ridiculous things seem when you aren't used to them.

'Why, I went to a school,' said his father, 'where you had to run once around the running track in the afternoon for every Latin verb you missed.'

'But how did the running track teach you verbs?' asked the son.

'Didn't,' said the father; 'just penalties. Seems stupid now, but seemed quite all right then, as I remember.'

'Gee!' said the boy, 'I don't get it.' But he became thoughtful and his outbursts of anger at his own grievances began to simmer down a little.

The next day at school Carl felt anger surge up in him again when he saw Miss B——, and he couldn't resist one more attempt

to try to vindicate himself. With his parents believing in him as they did, he felt full of self-confidence.

'I just want you to know,' he said, swallowing hard, 'that when I talked during the test yesterday, I was only ——'

'Very well, Carl,' she said, 'but a rule is a rule and now you've learned one.' But this time her tone was pleasanter, and she looked at him with an amused smile.

Somehow, as the term went on, he forgot to hate her quite so much. At any rate, he made friends at school and got his work done pretty well and cheered for the school so hard at basketball games that his parents concluded that, no matter what he said, he couldn't be pining away for his former school.

Carl, in fact, had learned a good deal that wasn't in the curriculum. He had adjusted to a way of life he wasn't used to and hadn't sulked or got nasty because the discipline was stricter and the manners even of grown-ups rough. Such an experience is an experience in discipline.

This kind of learning serves equally in war, in peace, in time of primitive danger, and in the complexities of civilized living. But there should be no doubt or confusion about why Carl was able to learn and to take another step toward strength. It was *not* because Fate had plucked him just in time from a school that treated him soft, or because he fortunately found a teacher who administered hard knocks, but essentially because he had a very friendly relation with parents who, although they trusted and encouraged him and whom some might criticize for giving him too many comforts and pleasures, nevertheless did *not* fight his battles for him and did not protect him from finding out that the whole world isn't run on the same plan as his home. While seeing his point of view and sharing some of his feelings, they refused to pretend that there aren't other points of view, too.

Even injustice is something that children can now and then profit from tasting and, as long as they can rely on their parents' unswerving fairness, they will probably, while resenting it, also be able to treat it realistically. But if injustice comes from parents, it can only make children bitter and hateful.

Some 'Musts' for Youngsters and a Warning to Parents

Every age has its particular 'musts.' Little children have to dress and undress (the manner and moment may be varied); older ones have to go to school, be courteous to their elders, and accept various restrictions on their behavior. But the parents' aim should always be to shift the making of decisions to young people themselves as fast as they show the ability to make them with a reasonable amount of good judgment. The soundest youngsters are those who show the most initiative and independence while learning gradually to conform also to the necessities of civilized living. In the 'teen' ages and on, there should not be many occasions when the parents or teachers demand obedience as such, or even play a dominant rôle. If the groundwork has been laid, most decisions can be made as a result of joint discussion. Sometimes, perhaps, there will still be some occasions when the adults must hold the reins. If so, they must have the courage of their convictions in spite of the usual protests from the young person that 'everybody else' does what they are forbidden.

A boy and girl of about sixteen planned to return from a late party through a neighborhood where there were several empty lots with fences where persons could hide and where there had actually been several holdups. The parents explained the dangers fully, but the young people, in a mood of inflation over their independence, scouted such fears as ridiculous. After talking it over to no avail, the parents finally gave a simple ultimatum. Even though their children 'just couldn't see it,' they insisted they must come back by another route or stay home. As a matter of fact, the young people were considerably relieved at thus receiving unequivocal orders. They weren't as brave as they pretended to be and were glad to have a face-saving device to present to their other friends. 'It's just ridiculous, I know,' the daughter could say, 'but Mom and Dad suddenly got the jitters about my coming back through Perry Street. Said we had to go all the way 'round. Holdups or something, so I guess we might as well.'

It should be added as a point of the utmost importance that when school age and adolescent youngsters deliberately disobey well-considered and reasonably presented parental decisions, and do so again and again, or when they lie or practice deceit continuously, or are in a chronic state of defiance, something, for the time being anyway, has gone wrong with the *rapprochement* between them and their parents and with the whole quality of the parent-child relationship. Perhaps the parent has held too tight a rein and has tried to dominate and tie a child forever to his authority. Perhaps, instead of controlling wisely, he has been merely weak and fussy for so many years that the child lacks respect and confidence. But whatever the reasons, such a problem has gone far beyond the hope of finding some magic device for getting the

child to obey. The crux of the problem lies in why the child is so loaded with anger and hate toward his parents that he has never been able to adjust himself to them or to his teachers or to any authority other than his own wishes. This may not be easy; sometimes it will take a psychiatrist to unravel the many threads that have gone into the weaving of this pattern.

No Substitute for Gray Matter

But discipline for danger goes far beyond the willingness to submit to authority. If ever a war has demonstrated that initiative and independent thinking and the ability to scrap outworn tradition are as necessary as ever, it is this war. If, in the conduct of this war so far, battles have been lost that should have been won, failure has not been because of breakdown in discipline or because men were cowards and slackers, but because their thinking hadn't kept pace with the times. The habit of doing things the same old way was too strong; they lacked imagination to conceive of the new and went on committing the same old blunders again and again. By June of 1940, for example, it should have been clear to any schoolboy that land and sea power, to be victorious, must be supported by enormous air power, yet one found die-hards on every side who could not get this through their heads. Discipline, even self-discipline in its merely negative phases, is not enough. Although daring and initiative are rudderless and likely

never to reach their mark unless brought under a controlling force, as soon as discipline becomes nothing but domination it destroys the sources of individuality in both children and the adult populations of a nation that submits to it. Without the ability to initiate and 'do' things, as well as the ability merely to obey and 'take' things, civilian populations during wars become a prey to depression and a devastating sense of impotence.

The danger always to the character formation of children who are dominated by an over-authoritative parent to whom they never raise their voice or whose wisdom they dare not even question within themselves is that the ego, instead of developing healthily, remains infantile and stunted. A child is particularly handicapped when the parent in question is not, to all appearances, the stern and unsympathetic kind, but instead conceals the iron fist in a velvet glove.

One woman, now no longer young, is the daughter of such a mother — the latter, lovely to look at, dynamic in temperament, famous for her 'charm,' which she had used, during her husband's lifetime, to get whatever she needed. Delicate health served as an excuse for assuming the right to every protection, every comfort and self-indulgence. She had also a lively and even rather brilliant mind, and the daughter was carefully reared on the myth that her mother was a rare and distinguished person whom she should be happy to take care of, since she herself had good health and admirable practical-mindedness. Indeed, it was felt, and the daughter agreed, that she was lucky to have such a woman as day-to-day companion. And, in fact, she did, to all appearances, adore her mother, and many another woman (especially elderly ones or those who had more tempestuous offspring) envied them what seemed a beautiful relationship.

‘What devotion!’ they said. ‘How they love to be together! How wonderfully congenial they have always been! There isn’t an idea on which they don’t see eye to eye.’

The truth was, however, that the daughter had been thoroughly drained of any separate thoughts and wishes of her own by a lifetime of the mother’s strangle-hold. It had always been so clear to her that her mother’s ideas were cleverer and wiser than her own that it seemed she could not do better than echo them. Any ambitions or desires she might have had for herself were early dissolved, and by excessive anxiety and devoted care to her mother’s interests she managed to conceal from herself and the world any resentment she may once have felt at being thus devoured. Even her mother’s death, when it finally came, did not release the daughter. She remained, then as always, tied to the mother-image. Unmarried, she tried conscientiously to devote herself to some of the interests that had formerly been her mother’s — literature, antiques, and welfare organizations; but she remained always a pale shadow of her mother; her activities had no real vitality and consisted of a futile and half-hearted puttering.

Adventure

There are decidedly two sides to this discipline dilemma. Children need both control and the chance for adventure. If

there is danger of their being allowed to run wild and failing to develop an inner sense of compulsion, it is equally true that overcontrol has its own special dangers. Children so reared may become passive and empty like the woman described (who is really a more plausible version of the boy who stood on the burning deck), or, if their characters have taken another turn, they may develop an exaggerated independence and hostility to all authority because it has come to them without the necessary accompaniments of parental love and acceptance. There are many possibilities, each with its own shadings and complications, but there will be significant damage to the personality in any case. If discipline in our homes and schools is to become a genuine source of energy, it must unflinchingly seek to put the emphasis, not on what a child cannot be allowed to do, but on what he *can*. Only in this way can he go forth to ever-widening areas of experience and the chance to meet realities of all kinds with increasing capacity for responsibility.

This emphasis on the positive phase can begin early. Even a three-year-old can carry a note to a nextdoor neighbor. He can help his mother wash his underwear, can choose which of two or three toys he will take to bed with him. He can sleep through the evening at a friend's house because his parents wanted to go there to dinner and there was no one to leave him with at home. A chance to accept new surroundings and wake up on the return trip home and then go to sleep again in his own crib is often a good lesson in adaptability. It is especially, perhaps, a good lesson for the mother; if she can be adaptable, so usually can her children. This does not mean setting tasks for three-year-olds that they must do in a routine fashion. It does mean constantly helping them to make exciting discoveries and develop skills. Effective

discipline must encourage striking out toward adventure. Although there are always occasions for 'You may not' or 'You must,' the greater part of living with children should be directed toward just this kind of watchfulness for ways of letting them follow their own whims and wishes and adventurousness within the bounds of reasonable safety for everyone involved. The problem is *not* how to prevent a little child from going too near the staircase, but on teaching him, perhaps even before he can walk, how to go down it backward on all fours in safety, not how 'never to touch matches,' but how to strike a match away from himself and in his mother's presence. However, if the safe way is clearly beyond a child's mastery, parents must be ready to assume control again and prevent accidents by close supervision or safety devices.

— and Responsibility

As children get older, there will be more and more ways in which they can take responsibilities and should be expected to. Some of these, of course, will consist of things they *have* to do — jobs like homework, for example, or cutting the grass, writing 'thank-you' letters, clearing up their rooms, making dentist appointments. Parents are often disturbed when the daughter postpones helping with dishwashing until it's too late or else completes the chore, but with bad grace. They are righteously

angry at the son whose job it is to cut the lawn, but who lets day after day pass without doing it, or at the young person who wants to go to college, but can't get it through his head that this means hard work now. There is no use denying the fact that children brought up in homes where there are servants are bound to *seem* less responsible than children from families where the work must be shared by every member. Although their fathers may slave in an office and their mothers do lots of hard work of a kind other than cleaning and cooking, such work is often very incompletely grasped by children because they don't see it as a day-by-day necessity. A child may know that his father works in his office or his mother at her committees or hospital job, but this doesn't take the place of a father who brings in the hay or runs a shop next door or of the mother who puts up preserves, cooks the meals, and makes clothes. Assigning chores to children 'because it's good discipline' may be better than nothing, but to a child it has very little point in a home where a servant could do it easily except that she has been instructed not to. Working with your parents at real jobs that have to be done or there won't be food or money for the family is the best way to develop a sense of responsibility. Substitutes are never quite the same.

But mature and responsible character comes not only through performing the dull daily rounds. Children need encouragement also to find jobs of their own choosing and to follow through on them. Camps and Scout groups, of course, offer a wide variety of such things and this is the secret of their value, but parents, too, might devote more time and ingenuity than they sometimes display in joining their sons and daughters in making and doing things. Sometimes friendly interest is what is most needed. Children can be helped to plan and organize a club; they may

deliver newspapers to earn money toward a bicycle; keep scrap-books or collections of all kinds and degrees of elaborateness. They may develop hobbies like photography or carpentry or airplanes (not for nothing is aircraft designing fostered by the government today). Whatever a child starts and carries through to some sort of successful conclusion is an experience in discipline of a high order. This is the reason that all good schools — 'progressive' or 'conservative' — stress the value of children's engaging in a project that represents, not just a given task, but also their own interests. They will need direction and help over the tough spots. Parents and teachers mustn't start by getting disgusted if a child day-dreams or gets discouraged or doesn't clear up exactly as told to or conform altogether to grown-up standards. Success will depend, first, on the adults' willingness to make some concessions to youth and, second, on his qualities as a leader. Schools and youth organizations are doing much good work along these lines, but there is too much tendency on the part of parents to want them to do it all. Fathers and mothers simply check out far too often and leave these character-building jobs to 'professionals.'

Adults should get over the notion that normal children, accustomed to finding grown-ups their allies, not their enemies, are going to break down in time of danger unless they have been deliberately taught automatic obedience from the time they were born. Obedience, *especially* in time of danger, is a by-product of a relationship of trust toward an older or otherwise superior person. It has been shown again and again that children who have had such a relation to their parents quickly accept it from anyone who for the moment is a parent substitute; that is, a teacher, an air-raid warden, or other person in a position of authority.

Blind obedience, for which there has been systematic drilling and which has been raised to the level of a cardinal virtue, may make an acceptable army private or office clerk; it will never make an officer or an executive in the world's affairs. Parents and teachers must never forget that, while we are training our sons and daughters to be responsible citizens in a nation girded to win a war, we shall have done only half the job unless we give them also the intellectual tools to win the peace. For it is the younger generation on whom will rest the supreme responsibility of reshaping the new world and of preventing this recurrent and devastating tragedy.

The more we consider the fuller meanings of discipline, the more it becomes apparent that the only real discipline is training for self-discipline; that is, the development of an active and imperative conscience. Conscience in some people, it is true, may become so tyrannous and so punishing in its effects that it can paralyze action and prevent success, but a truly healthy conscience is an indispensable and unique element in human character — a distinguishing feature between man and beast.

Points to Remember

Two points to remember in summary may be useful:

First, discipline does not consist in training children to good habits as early as possible, but rather in knowing at about what

age the ability to take certain responsibilities normally develops. We should not dream of teaching long division to a six-year-old on the grounds that you can't learn a good thing too early, yet we persist in believing that a three-year-old can resist the temptation to run into the street after his ball because we have exacted a promise from him never to do such a thing; or that a six-year-old can be punctual without help; or an eight-year-old clean behind the ears by his own efforts. Anyone who knows children realizes that even while we are teaching them to become responsible in these and other ways, during the years of immaturity, supervision and the mother's physical presence must play the major rôle. While parents are taking every common-sense measure to instill into children the need for compliance with certain rules and even now and then imposing some penalties for infringements, there comes a point where they will get further in the end by realizing that the child hasn't yet matured to the point where he can be expected to be reliable and that the responsibility for the moment, rests with the parent rather than the child. Children need responsibilities in order to grow strong, but they must be graded always according to the child's capacities; this capacity will differ, not only with various ages, but with various types and temperaments as well.

The second condition is even more fundamental. Parents and teachers, indeed anyone who deals with children, must know that learning the 'right techniques' and 'approved procedures,' or even 'knowing' children, will get them nowhere unless this is a knowledge of the heart as well as the head. Children will be able to curb their own selfishness and make themselves face unpleasant tasks only if authority has come from a parent whom they both love and respect and who they feel loves them. It is interesting

that, having once had a parent of this kind, they can, like young Carl, stand a great deal in the way of rebuffs and cold-shouldering, even injustice and meanness, in the outside world. Children, of course, are never deceived by words. A mother who reiterates twice a day that she loves her child will never be convincing unless she shows it in action. If she finds another one of her children more lovable or better-behaved, the fact is bound to be felt. The child who is always in hot water so that he is continuously picked on or punished, or who is simply of no interest to his parents and therefore ignored, will be seriously handicapped for life. These parents can never convey to such a child any discipline worthy of the name or one that will be accepted by the child, to become incorporated as a living part of his own conscience.

Who Is 'Soft'?

As for the accusation that our children today are raised soft, it is true only as our whole civilization is soft. If we are the kind of parents who *must* have a new car every other year, plenty of liquor on the shelves, and three bathrooms, not to mention a servant or so in the kitchen, yet just can't see how we can afford another baby, we are certainly soft as compared to our grandparents, who raised five with none of these things and everyone sharing the chores. It is at least questionable whether the splen-

did education we are giving our too 'privileged' youngsters, the travel, the music, the so-called 'opportunities,' take the place in terms of character-building of the rigors of a simpler form of life. However, such families are only a small fraction of the nation's whole. Ask the share-cropper of Georgia if his children are raised soft, or the negro in Harlem, or the wife of a workman in a manufacturing town, or even the prosperous farmer in Minnesota. We all seem soft, perhaps, until any one of us is faced with man-sized responsibility. Even the millionaire's son isn't necessarily a waster. The parents whose fun-loving eighteen-year-old son is branded as irresponsible because he uses the family car at any and all hours may be surprised when in a year or so he is manipulating a bomber over Tokyo.

There is no formula or certain method for producing discipline for danger or any other time, whether in homes, schools, public life, or the army. Unless discipline is never to rise above the level of mere policing, it must, when all is said and done, become a matter of spirit and will rest on the relation between leader and individuals in a society of free men. Police methods in public life have their place and their uses, but it is the unique responsibility of home and school to educate young people so that conscience goes a long way to supplant them as a potent and active force in human life. A healthy conscience is never the outcome of moralizing, nagging, and punishing, or of absolute dictatorship in home or nation. It is the outcome of parents and children living together in mutual respect and friendship, sharing pleasures, feelings, and responsibilities, learning the slow lessons of cooperation and compromise, and discovering that without self-discipline there is no freedom for anybody.

III

What Can They Do to Help?

YOUTH'S SHARE IN THE WAR EFFORT

I'M GOING to take a nurse's-aid course,' Mother announces. 'That'll mean helping to send a really trained nurse to work with the armed forces. I always did like the smell of lysol, anyway.'

'Yes, and Dad works overtime every night at the factory and so many week-ends too. But what can *we* do to help the war?' queries June, aged twelve.

'I know what I can do,' says eight-year-old Bill. 'I can stop wasting things. I can move over to the window to read instead of using electric light. I can quit leaving the soap in my bath. I'll stop wasting toilet paper, like you said ——'

'We can all walk carefully on rainy days so's not to wear out our rubbers,' adds John. 'Then the Government will have more rubber for tires and Dad'll have more money for his income tax.'

'And he'll need *that*,' says Dad heartily, 'and I'll certainly appreciate whatever you kids can save.'

June wants to know why it is that not wasting electric light can help the war and their father tells the children how electricity is made. On a rare Saturday, when he has a few free hours, he takes them to see a power station where he knows the superintendent. He shows them the coal it takes — such huge piles of it — to make the fire for steam that runs the great turbines. These tur-

bines drive generators that make the electricity. Later, they visit the railroad yards and watch whole trains of coal cars come rolling in; and the children learn that the less coal we use in our own homes for heat and hot water, the more cars will be released to carry materials to the factories to make tanks and airplanes. He tells them also of the many months of labor on the part of great numbers of men needed to build the huge generators, and the children have seen with their own eyes the tons of copper and steel that must go into them.

‘So that’s why we have daylight-saving time all the year round now. I never understood before,’ says June. ‘That’s why we’re saving scrap metal; and getting along on less coal this winter isn’t just to save *us* money — it really saves cars to take things to factories.’

Children Need to Understand

Children need to know as concretely as possible just why they are being asked to do the things they are. Unless they understand how it dovetails with the nation’s drive for production and victory, they are likely to feel that ‘the war’ is just another device used by parents and teachers to make them do a lot of tedious, unnecessary jobs. Right after Pearl Harbor some well-intentioned folk among both parents and teachers used to tell children that ‘since there was nothing they could do about the war, anyway,’

the best thing was just to 'forget about it and work harder than ever at their studies and other duties.' This note was rung in somewhat too insistently, and it left youngsters feeling not only that it was a little false, but that they themselves were a bit let down. This great moment which made everyone breathless with excitement was turning out to be just one more of the many times when they were pushed away from the grown-up world and assured that they were too young and too useless to take part.

The truth is that however much children, like adults, must keep on with their usual round of work and do it with renewed effort, the need to add something new to the old duties is deeply felt. This is a time when everyone, young and old, works evenings, works week-ends, 'finds time' they never knew existed before to satisfy the insistent itch to help, and to help directly. Of course children should be asked to help; still better, they need to feel so completely a party to what their parents are thinking about and doing that they will discover ways for themselves.

A senior class in high school had been discussing the last world war and some of the conditions that grew out of it. The inflation in Germany was mentioned and the children recognized a word they had heard their parents use from time to time.

'What *is* inflation, anyway?' asked a student.

The teacher described what life must be like in a country where you pay a hundred dollars for a loaf of bread; where you hear one morning from your neighbor that material to buy a dress costs fifty dollars a yard, but when you get your money together to buy it you find that same afternoon that the price has risen to five hundred dollars. 'And the cloth is no better than what we ordinarily buy for seventy-five cents,' adds the teacher. 'So you can

see that even if a man or woman lived frugally all his life and put aside ten thousand dollars for his old age, that money isn't worth much to him. It's still ten thousand dollars, but its purchasing power has changed. It can't possibly buy enough for his needs or last for his lifetime.'

'My father says we're going to have inflation in this country,' volunteers another student; 'says we're bound to, at the rate we're going.'

'If we let Hitler win the war, we'll all be in the doghouse, anyway,' says another student. 'If that guy wins, he'll never let us keep what we have. I think we have to take a chance on inflation and make sure we beat him up once and for all.'

'If you see danger coming, you don't just sit around and moan about it, do you?' queries the teacher; 'you *do* something. Well, inflation is like that — a great big danger, and there are things we can do about it. What are they?'

In the discussion that follows, the children discover that saving money right now today instead of spending it is one way to prevent inflation. The teacher shows, by all the illustrations she can muster, that if millions of people put away the money they earn today where it will be ready to spend after the war, we needn't have the fantastic prices and misery that the same people are prophesying.

'Why, that must be why we're urged to buy war stamps and war bonds!' exclaims another student, her face lighting up. 'I never knew that. I thought it was to pay for all the airplanes.'

Such lessons in economics are, of course, beyond the range of the small child's understanding. For him, selling stamps will be largely the fun of imagining the money buying a cruiser, or even perhaps just finding himself a successful salesman and of

helping his 'team' to win the stamp-selling contest. His own stamp book will have much the same thrill of any collection he might make or any hoard of attractive objects he can watch grow. But from fourteen or fifteen on, young people are quite able to understand some of the fundamentals back of government plans, and they will work much harder when they do.

The Same Goes for Grown-Ups

First, of course, grown-ups must understand. There are a great many parents and teachers who have missed their chance because they haven't themselves grasped the reasons behind what the Government is asking.

Salvage campaigns are another case in point. Do our children know that rubber is scarce because not a bit of the natural product can be grown in the United States? Rubber needs warmer climates like the East Indies, or the Malay Peninsula, or South America. The East Indies and the Malays produced eighty-five per cent of the world's rubber. Now, however, in the hands of the Japanese, as a source of rubber, they're out for the duration. What's the matter with our South American 'good neighbors'? The fact is that South American rubber isn't of as high quality as rubber from the East. There isn't enough of it either, for tires, for planes and tanks, and all the other things the army needs. We have some raw rubber stored away in this country, fortu-

nately — just about enough to see us through if civilians give up their pleasure driving — and if our plans for synthetic rubber can be speeded up in accordance with the most optimistic forecasts. This is why we need all our old rubber to convert to a kind of pulp to be used again. Once they have discovered these facts and discussed them and know the needs of the armed services, children won't have much sympathy for the 'smart guys' who boast of getting tires in the black market. 'And what is a black market, anyway?'

In much the same way, the reasons back of the gasoline shortage can be presented and routes of the proposed pipe line from Texas to the eastern states can be traced. Incidentally, here is a fine chance to study sea routes and land transportation and compare their merits. Food conservation is another vital matter today. What happens to animals that don't get vitamins? What happens to people? What diseases do we know about that result from vitamin deficiency? Suppose we tell these boys and girls how many thousands of people right here in the United States where food is abundant are victims of malnutrition. Let's show them pictures of tenant farmers' children. The Government wants to get food to these children quickly. Now we know why every British child is given cod-liver oil at government expense. It's worth it in the end. We know, too, why the United States shipped cargoes of orange juice to England.

By this kind of attention to current affairs, whether in school or at home, children learn quite unconsciously to become salvagers of rubber and metals or conservers of food and gasoline. There are lessons in geography and history along the way, too, glimpses into the industrial problems of the country and into chemistry and physiology. As for 'teaching patriotism,' if such teaching is

to have any meaning at all, it should mean making children care what becomes of *all* the people of this land. This kind of caring is sure to arouse the will to serve; wanting to serve is the very basis of citizenship. Give children the facts, and their natural love of fair play will become a powerful force for active effort.

Schools, let us hope, are doing something to clarify the Government's taxation plan and 'price ceilings,' at least to older children. Even younger ones can understand these things if reduced to their simplest terms. Such knowledge can lead to very realistic exercises in arithmetic and paves the way also for the discovery of another point where children can help. Most of us are beginning to stagger and rub our eyes a little at the present income-tax schedule, and though we haven't really begun to feel the pinch there will be a year or so from now, children should be expected to bear their share of household economies. Putting a part of one's small allowance into war savings stamps is one way; being careful about such trifles as soap and toilet paper and electricity is another. Fewer movies, fewer ice-cream sodas, perhaps staying at home instead of going to camp, the State University instead of a more expensive college, sharing a room with another member of the family where space means higher rents — all these are possibilities, too.

As a rule parents are too secretive about their incomes and their expenses. There is no good reason why a child of fourteen or more shouldn't know in black and white what the family budget looks like, the earnings on one side, the expenses on the other — so and so much for rent, for insurance, for food and all the other items, not to mention the big slice laid aside for taxes. There is every reason why his suggestions for managing and allotting sums should be asked for and if possible adopted. Seeing the actual

figures is a graphic lesson in why the family can't have everything it used to have. Parents are also far too unwilling to let their children make sacrifices. Many a mother will deprive herself or her husband, quite unfairly, rather than expect a daughter to forego a socially desirable dancing class; the clothing budget for the charming eighteen-year-old who 'can only be young once' is often far out of proportion to the total family income. Children's sacrifices when they want to make them should, within reasonable limits, be accepted and every home should expect sacrifices 'from each according to his means.' The more these are made voluntarily, the more mature the child in question is likely to be. There are times, however, when parents have to make the decision for a child and face him courageously with their decision and the reason for it. It is astonishing to what lengths many parents will go rather than risk the anger of a disappointed offspring.

Sincerity Always

Children nearly always respond to facts and figures and straightforward, graphic appeals to do a job or to forego a pleasure when these are really necessary. They like to see a job finished, too, and want to know just how it will help to win the war even though it helps only indirectly. If they can actually be present when the rubber or the scrap metal they have collected is weighed and carted off, the satisfaction is enormous. It is un-

fortunate that children who take part in this kind of salvage work can't visit the plants where the rubber and the metal is actually converted into new materials and follow it through to its final destination in a gun or plane. For obvious reasons our production plants must be carefully guarded and cannot permit visitors; current magazines, however, publish photographs and diagrams and lively descriptive texts. These may be as good a substitute as we can find.

Sincerity lies at the basis of success with children. They have an uncanny way, sooner or later, of detecting 'the bunk' in any project that has no real use. Never should they be encouraged to do something 'because its nice for them to think they're helping,' or 'good for them to learn to make sacrifices.' The child who believes that by 'walking carefully on rainy days' he can make his rubbers last longer needs to be shown at once that it doesn't work that way, but that there are other things he can do to help. Sooner or later he will figure out the fallacy for himself or be laughed at for it. When that happens, he will resent his parents' letting him go on looking foolish. The child who entrusts his mother with the tin cans out of which he has conscientiously cut tops and bottoms and hammered the remainder flat, has an entirely just grievance if his mother neglects to turn them in to the proper authorities. Indifferent or lazy parents can destroy enthusiasm at the source.

Excess Zeal

Certain grown-ups lack the knack of making their discussions of the war and its problems interesting enough to listen to. They may not gauge correctly a child's interests, his maturity, or his temperamental preferences. When this happens, no amount of sermonizing or patriotic spouting is going to have the slightest effect. The problem is how to discover and touch the real sources of feeling in the apparently indifferent child, or perhaps merely to let him alone until increased maturity and the force of events bring a change. Another common pitfall may be an excess of zeal on the part of certain grown-ups, or zeal misapplied and tainted with personal ambition. Some parents and teachers are *too* determined to harry their youngsters into meritorious deeds at all costs, and give no thought to how the child may be responding to their high-pressure methods. The result is boredom or antagonism — and defeat — for their efforts.

Mr. and Mrs. Jones, for example, have been ardent war workers. Mr. Jones is a member of the local defense council. Mrs. Jones is prominent in the Red Cross. But Betty, aged thirteen, is unresponsive — a mere book-member of the Junior Red Cross. When her parents discuss the progress of the war, or all the excellent work in salvage campaigns that the Smith children have done, Betty just gets silent or quietly retires with a book. Every now and then her parents get exasperated and start berating her for her selfishness. When this happens, she may appear to yield,

and for a short time goes through the motions of being interested, but she does what she has to do without enthusiasm. Betty, however, does good work in school. She has lots of friends and behaves responsibly and generously in day-to-day living. Most of her friends aren't a bit like the serious-minded Smith children, and for Betty and her whole 'set' the war doesn't seem as real as school basketball games. Her parents' interest in it appears to her much like their interest in the civic affairs they were engaged in before the war and that never seemed to her any fun at all. Very early in life, Betty felt that her parents wanted her to be interested in many things that she just couldn't be. They wanted her to love music and read the classics and they wanted her to have 'serious interests' of many different kinds. They never seemed to approve of her friends and were always pushing the Smith children down her throat. Although they never directly said so, Betty knew they were disappointed that *their* daughter wasn't more like the Smiths'. And then came the war — just more of the same kind of thing, only more so. By this time Betty had a pretty well developed technique of resistance.

Betty, however, is not a desperate case. Though there are some special reasons why her response has lagged, taken by and large she is merely one of thousands to whom the war has not yet come alive. For her and the many like her, it is just a lot of talk on the radio and too many other places — just another duty that somebody else is trying to force on you. She doesn't yet see how it affects her life. Since many adults also long have been discovering that the time to strike an implacable enemy is before he strikes you, perhaps thirteen-year-old Betty is not too much to blame. Perhaps too her parents' dissatisfaction with her over the years past has a good deal to do with her present resistance to

their pressure. At any rate, one might hazard a guess that in a moment of imminent crisis, when the reasons for action are incapable, Betty and millions of others like her, both children and adults, will not be found wanting.

Children of Great Britain — after Dunkerque

That is exactly what happened to the children of England and the people of England after Dunkerque and after the serious blitz began for them. As soon as they knew what they were really up against, nobody had to sell children or anyone else the idea of work. The work was there and they did it. There are many true stories of the heroism of British children. There are even more stories of hard work. Here is an account quoted from one of the bulletins of the British Information Service:

A suburb of London, some ten miles east of the city, had a very unsightly vacant lot at the corner of its main street. The lot was the accepted dump for rubbish of all kinds and the burial ground for the dead cats of the district. It was also the headquarters for the town's 'tough' boys. The boys hadn't thought very much about the war all through the first winter — except to profit by the slackening of home and school discipline to organize even more mischief than usual. Then came Dunkerque, and for them, as well as for the rest of the country, the war became a vital personal issue. They were too young to join up, but old enough to be determined to have a share in the war. That was when they had

their brain-wave. A nervous but determined delegation cajoled the owner of the lot to hand it over to them for the duration. The boys organized themselves into working parties, drew up a schedule of regular hours, gave up their week-ends and free evenings — and set to work. They dug up enough tin cans to send the local salvage total soaring. They cleared the ground of rubble and bricks to build sheds and cold frames. The garden refuse was burned and used for fertilizer. Then the heavy digging was tackled. That was the worst part of the job, for the ground was hard, uneven, and stony. However, Hitler came unexpectedly to their assistance, and a neatly dropped bomb made a useful excavation. After that everything was easier. The boys ran errands and did odd jobs till they had earned enough to buy seed for the first crops. They planted potatoes, cabbages, cauliflower, carrots, brussels sprouts, peas, and string beans. They even managed to raise a row of onions — and onions in England were a rare treasure. That first year their digging for victory was to such good account that they kept their own families supplied with fresh vegetables, sent a weekly consignment to the local hospital, and had enough left over to market. The proceeds went to the 'hen fund' — to buy hen coops and chickens. The twenty hens which were purchased are fed on scraps of household waste collected every morning from the local housewives. The whole scheme has been so successful that the boys are now extending their activities. They have taken over the gardens of houses which have been bombed, or whose owners have evacuated to other districts. Their latest ambition is to start a pig club and have home-cured bacon again.

Through their public schools — 'board schools,' as they are called — British children of all ages are playing an active part in civilian war work. There is much we can learn from them. A school, for example, may 'adopt' a merchant ship. This means that every child in the school has an intimate knowledge of the

appearance, the tonnage, and the cargo of the ship in question. Of course they know the name of the captain and most of the crew besides. They know whether they are married or single and where their children are living and a good deal about their personal lives. When a ship gets a new ensign, the old battle-torn one is presented to the school, where it is prominently displayed for every child to salute in passing. The children have a very graphic idea too, of the way planes and submarines constantly threaten the ship with its cargo and crew. The girls knit mufflers and socks and collect additional clothing and comforts for the men. The boys save or raise sums for extra tobacco rations or they make various gadgets to be used at sea. They write letters to the sailors too and get letters back, and if disaster strikes they see to it that the men's families are not without friends and a chance to make the discovery that here at home, in England, there is a whole schoolful of children who care.

Through their school boards British children are encouraged to do a large share of the work involved in saving campaigns. England sells 'certificates' in place of our stamps and bonds, but the purpose is the same—to promote savings as the best hedge against the inflation specter. During 'warship week' each school is out to raise its quota of money 'to float a new warship' and each child assumes heavy responsibility for the school's good name. Certificates may be sold during one week only, but for five or six weeks before the appointed time the children are busy getting ready. The whole school becomes battleship crazy. In the shops the boys are busy making models to display, drawing attention to the coming drive for funds. Posters are produced in the art studio, and in the streets children climb lamp-posts to fasten them up for display. They write plays with suitable

themes and give benefits and performances. In dozens of different ways they canvass their friends and neighbors for help and ideas. When the great week comes, the school is thrown open and certificates are sold — they are sold by the children who have organized themselves for the purpose, and they sell tens of thousands of pounds' worth. They have worked long and hard together; they have helped their country, they have honored their school, and each one has the profound satisfaction of feeling he has played a part in great events.

In a nation like England, living under the constant threat of danger and where children have witnessed 'enemy action' and suffered through it, where the thought of an invading army and what it would mean is never far from anyone's thoughts, where food is scarce, clothing is scarce, and comforts are gone, children do not have to be 'asked' to help — they only want the chance to fall to with a will. The need is before their eyes and the work is at hand. It is easier, to be sure, to present plans and to give help and suggestions to school-children in a nation where the whole school system is operated by three hundred and fifty school boards instead of by the hundred and twenty thousand of the United States public-school system. Another agency that has contributed enormously to the effectiveness of youth in the British war effort is the Juvenile Organization Committee, founded in the fall of 1939, supported at government expense, and in charge of all matters pertaining to young people from fourteen to twenty-one years of age. Its members are drawn from school boards, employers, trade unions, churches, Boy Scouts, Girl Scouts, and others.

Yet in admiring the maturity with which English boys and girls are working today, it must not be forgotten that as compared

with American 'children' they take their place in adult life sooner. At eighteen, the boys in England are in active military service; at seventeen they are in the Home Guard; at sixteen and fifteen many are already in preliminary training for some branch of the service. At fourteen and a half years old, about fifty per cent of the children of England are working; at sixteen, about eighty per cent. To what extent this early age of going to work hampers the best development of the child may be an open question. We do know that English children don't just leave school at these ages to sink or swim in the world. They are helped by the school authorities in consultation with their parents in the choice of a vocation and are helped also to find the right job. After they have gone to work they are watched, counseled, and generally supervised until they are eighteen, so that proper work conditions are insured, at least in theory, and their youth and inexperience taken into account.

The remaining twenty to twenty-five per cent of British children, chosen for intellectual aptitude, go on to the universities or technical schools, and whenever necessary they go at public expense. England needs scientists today and tomorrow. She needs educated men and women of long vision and in possession of facts to think with to help shape the new society that is to come, that has, indeed, already come. The war effort has brought no slackening in the standards of education for the intellectually promising young people of England.

School, Work, or the Armed Forces?

In America, education has been committed to the idea that everybody should have a high-school education whether or not he is suited to it, and that everybody should go to college whose parents can afford to support him that long. Intellectual qualifications as a factor in these choices have played a subordinate rôle. At the same time that we complain that our children are immature or 'irresponsible,' we deliberately shelter them for a long period and give them few real chances to assume responsibility and prove themselves in the adult world. Having passed through a period when children were cruelly exploited by the industrial system, we have now emerged into the realization that just keeping a young person in school until sixteen and then tossing him out, unprepared for what he may be up against, isn't going to solve youth's problems either. This does not mean that we should yield to the various pressures that would scrap our hard-won child-labor laws. It does mean that we are rediscovering the truth that work under suitable conditions may be the best of educations. Young people crave it, beg for it, though sometimes we do not understand the language they speak. Instinctively they realize that only by performing services that are useful, or commonly pass for useful, will they ever know themselves and prove their worth to their own satisfaction.

Many young men today are questioning the wisdom of going¹ on with school or college as compared with preparing themselves at

once to enter the armed forces. When one is young, the world of action is always tempting, and besides, youth is more idealistic than doubting adults give it credit for. Parents are sometimes in a quandary how to counsel them or whether to counsel them at all, knowing that with their own feelings so deeply involved their advice may not be wise — knowing too that the deepest need of young people is to act ‘on their own’ and without advice from parents. The Government, however, is less hesitant about speaking out, and its advice for those who have unusual intellectual endowment or gifts in special skills likely to be of service to the nation is unequivocal. Whether these endowments really are unusual and the gift ‘special’ is probably best determined by a teacher or psychologist, or at least by someone outside the group of family and friends.

In offering the outlines of a plan to set up ‘a reserve category of essential men . . . from seventeen to nineteen years, inclusive,’ and urging that public funds be provided for the education of these young people so that the ‘group be picked absolutely irrespective of the financial status of their parents,’ the Educational Policies Commission in its statement ‘A War Policy for American Schools,’ adds:

As we face the likelihood of a long and destructive war, the nation’s safety requires a steady and adequate flow of persons with unusual scientific and other aptitudes into the institutions of higher education, and thence into the national service in the war industries, the military, naval, and civil services, and elsewhere. It is not to be forgotten that it was the work of a group of young university physicists that gave the R.A.F. technical air superiority to prevent a German invasion of Britain in 1940.

What is not usually understood in this country, where people are led to believe that we have a ‘democratic system of educa-

tion,' is that equality of educational opportunity is by no means guaranteed by compulsory education, by child-labor laws, or even by the existence of state universities. The facts, according to leading authorities in the field, are that an astonishingly large percentage of the school population with unusual intellectual gifts are prevented from ever entering an institution of higher learning because they come from families too poor to support them during the period required. The waste to the nation of permitting this talent to go undeveloped, while at the same time higher learning is debased by opening it freely to the well-to-do but intellectually mediocre, is one of the problems this country must face, and face now.

Work in the nation's service does not always mean leaving school or college. Some serve best by continuing their studies with the 'accelerated' program now widely gaining currency; others would do far better to enlist, to enter a technical school, or to go directly into industry. For those still at school and college, leisure time and vacations were beginning to be regarded as the time for 'a job' or some sort of work experience even before the war. Present events are certain to accentuate this tendency.

What American Youth Are Doing

While the Government in Washington struggles with the stupendous problem of man-power, knowing that the problem of

woman-power too is just around the corner, the organization of 'youth-power' is just beginning to get under way. Though sporadic and ill-distributed, there are some promising signs.

Everyone knows what excellent work the Scouts organizations have done in salvage work, partly because they got down to business and did a hard, necessary job well — partly because the grumpy housewife is more willing to go look for old rubber or save tin cans for a nice-looking youngster than for any other visitor who comes knocking at her door. Most of the youth organizations offer technical courses in mechanical fields in food conservation and — what will be needed increasingly as women enter industry — in the field of child care and home relief. The schools are making a beginning too and offer evening extension courses of many kinds. Boys' clubs make model airplanes of very genuine use in the training of an aviation cadet. Through the Four H Clubs' New Victory Corps, the Department of Agriculture in Washington has agents throughout the vast rural sections of the United States in an effort not only to improve agricultural and home-making methods by reaching the younger generation, but also to inspire them to a sense of citizenship and community responsibility.

The Volunteer Land Corps and the International Student Service, as well as the United States Employment Service, have taken steps to provide farmers with the labor they may be lacking and at the same time to offer city youth, both boys and girls, a chance to serve the nation by getting their hands into the soil and their muscles hardened by physical work. For those who for one reason or another cannot go into the armed forces, this kind of work may offer something of what the philosopher William James meant by 'the moral equivalent of war,' and in many cases is

undertaken by young people in just this spirit. So far as the practical side of the question goes, however, it has been very important to make sure that children are not just turned out of school in haphazard fashion — as has happened from public schools in certain localities — to harvest the crops without regard for their youth and strength. Without adequate supervision there is danger here of exploitation and damage to health. Nor should the plan be used, as it tends to be in some states, for scrapping child-labor laws wrested from legislatures after years of endeavor. Viewing the matter from the farm angle, it has been found that farmers are by no means willing to take on any youngster who may want a job. Unless these youths are adequately trained both in farm skills and in sheer physical endurance, the new source of labor may prove more trouble than it is worth and valuable machinery may be damaged. There is little doubt, however, that as time goes on the problems will shake down and that a real service is already in the process of developing.

As 'total war' gets under way, the distinction between a 'war job' and any job that genuinely serves community needs begins to fade out. England discovered this and has enormously increased all her social services at public expense, knowing how greatly they aid in preserving the home front. America too, before long, will mobilize for social service at home as well as for overseas. A 'war job' may then mean anything from work in an airplane factory to work in a child-caring or public-health center. All useful work becomes grist to the great mill of modern warfare, and the time is at hand when every man, woman, and child will find himself assigned a place in it.

Even before the war there have been groups in this country who were aware of the possibilities in the idea of community

service and they called on youth to come forward. Since 1934 hundreds of young people have been spending part of their vacations in work camps doing jobs that were socially useful and which otherwise would not have been done. Such groups have worked in Southern rural communities, in state forests, in urban settlement houses, on farms, and in mining towns. Young men and women from schools and colleges with a desire to know 'how the other half lives' and to study social problems at first hand have disciplined themselves to the job, worked, learned, and formed associations with others of similar purpose and enthusiasms.

One of the leaders in this movement has been the American Friends' Service Committee. As part of the Religious Society of Friends, this group is one of the few that takes Christianity literally and practically.

'We rededicate ourselves,' says this committee, 'to the ideal that all men are brothers. In relief work abroad, in social service and reconstruction at home, we are seeking practical ways to overcome hatred and fear. We hold this to be our first duty: to work only in ways of love, to encourage friendly attitudes, to keep open channels for the expression of understanding and sympathy across barriers of war.'

The Friends, as is well known, continue their relief operations in England, France, and China. As soon as they may, they will doubtless offer their services also, as they did in 1918, to countries who are our present enemies in war. At present they have work camps in many sections of the country 'wherever there is suffering' and where hard work, tools, materials, and a friendly spirit can accomplish improvement. The Friends, however, are not mere blind doers of good deeds. They are intelligent, practical,

and well educated. They are students of science and economics, and wherever they establish their camps they know the local conditions thoroughly and above all humanly. Through their work they become as much a part of the community as possible, joining hands, so to speak, with its members. Although most of this group are drawn from those who cannot commit themselves to war as a way of solving human problems, this position never means that they become passive and aloof. They are busy finding other ways of meeting the present challenge to democracy; and the camps devote considerable time to study and discussion of the problems they face; they are especially concerned with developing 'techniques other than violence' for settling international disputes and bringing about social change.

The Associated Junior Work Camps under the inspiration of the Ethical Culture Society have organized vacation projects for older high-school youth. In these camps boys and girls may do farm work at outlying farms, carpentry, housework, and whatever else they can turn a hand to. One of them also conducts a nursery school for the children of mothers employed in a near-by industrial center. Another takes children from New York City slum areas for a series of vacation periods. With supervision from trained and experienced adults, the young campers, averaging about sixteen years of age, can well serve in these ways and learn much that will be of value to them in years to come. Most important, however, to quote from the camps' own statement, it is an experience which 'enables these young people to live together for a period of eight weeks under conditions that require them to evolve and to practice the principles of democratic living: a way of life in which one furthers his own concerns and his own development through his contribution to others.'

Service to the Community Is Service for the War

It is impossible to give a comprehensive account of the many beginnings of youth activities. Many of the private day schools and colleges are carrying out summer work projects. Among them is the Food for Freedom Work Camp at Goddard College, Plainfield, Vermont. Groton School at Groton, Massachusetts, conducts a plan for individual summer placement for boys over fifteen. Westtown School at Westtown, Pennsylvania, operates a summer camp where the children care for the thirteen-acre garden and can and freeze the vegetables produced from it. Other summer work camps with varied projects are carried on under the auspices of the International Student Service. It is not the numbers of youth engaged through these camps but the spirit and philosophy back of them which give them their significance. It is fair to say that all these groups lay emphasis not only on the work done but on the education of youth for fuller participation in a democratic state. It is evident that the time is at hand when an individual, if he is to be fully an individual, must become also a citizen. This means knowledge of one's own community and nation, a sense of responsibility toward them, and a conscience which impels one to serve them.

All over America there has been a new surge of love of country. It was coming even before the war, when artists, writers, poets, and song-makers among her native sons and daughters saw more and deeply into the beautiful things of American life and Ameri-

can dreams — when the plain people everywhere knew more and more surely that they loved these things and that they belonged to them. The war has awakened us to the realization that all this is in peril and that every American must work and fight to preserve what he loves. But knowing and loving America must not blind us to her faults or keep us from acknowledging that great civilizations have fallen before because the enemy without found them weakened within. Those of us who are most concerned for youth and the future have a special responsibility to see that they face with clear courage the dark spots and the failures of this country as well as its beauties and achievements. Seeing them clearly, youth cannot fail to be challenged by these failures and strive to find solutions. Along with the practical, the necessary, the immediate job to be done for America in wartime, we must never forget that unless the world to come after is a better world, the war will have been fought in vain.

Much is said of the 'American way' as though we had already found the right way, the final way. Yet perhaps the greatest thing about America is that it is still the 'land of opportunity' — not in the old sense of limitless frontiers and boundless wealth, but because it is a place where the American dream may still come true. So far this dream has not come true. Political democracy itself is a faulty affair, threatening constantly to fall into the hands of professional politicians and cliques, unless we the people wake up and keep vigil. Industrial democracy is a concept rather recently born, but with it at last, we have discovered that no man is 'free' who lives under the constant threat of being without the necessities of life. 'Freedom from want' is among the things we have now declared we are fighting to establish in the world. But how to do it? So much for the dream itself, but the work of making it come true is still to be done.

In spite of its great wealth and high standard of living, a third of the citizens of the United States are still improperly housed. In spite of the magnificence of its farm lands, the food eaten by at least a fourth of the people leaves them below the margin of safety. The plight of the tenant farmer, the problems of soil conservation, and the distribution of the nation's goods to those who need it most are still to be solved. Until war industries swung the pendulum the other way, we had not conquered the nationwide hazard of unemployment, and we have not yet foreseen how to forestall this danger when peace returns. Despite the achievements of medical science, public health in this country and the lack of opportunities for medical care in countless localities are appalling; despite our system of public education, there are places where it has failed and where we lag in applying even the obvious remedy. The relations of capital and labor and the problem of finding ways by which both may truly serve useful purposes through democratic and responsible channels are still to be worked out.

Though we are fighting a war against Hitler and the selfish doctrine of race superiority, we ourselves are riddled with race prejudice and religious intolerance. Anti-Semitism lurks always just beneath the surface; injustice and intolerance to the Negro, who forms at least a tenth of our population, is a national problem of such magnitude that it may one day threaten our democracy at its very roots unless we study it *now*, plan *now*, take courageous action *now*. The lessons of this war should have taught us not to wait for the moment of disaster; it should have taught us the folly of head-in-the-sand living. It should point clearly to the consequences of asking any group of citizens to fight for democracy when they are excluded from most of its

fruits, to the consequences of forever pushing the Negro down to the bottom of the heap when there are jobs to be had, posts to be filled. The exclusion of Negroes from employment in many war industries against expressed injunctions from Washington has been a national disgrace in which both employers and labor unions have been guilty. Lately, however, certain unions have taken a courageous position, not only in admitting Negroes to full membership, but in insisting that Negro delegates be admitted to the hotels of towns when they held conventions.

All these things are properly the concern of youth, since tomorrow it is they who will be in the saddle and must meet the challenge.

Unless we are strong and united within, we cannot meet the enemy without. Unless our health is sound and our economic life is sound, and unless our citizens of whatever color or religion or national origin or social status know that they are fighting for a world in which their chance to have the good things of life is not handicapped at the outset, we shall never be able to fight this fight to victory. If we lose it, it will be because of these inner weaknesses, not because our potential strength falls short of the enemy's.

In mobilizing youth for work at this crisis, let us not forget that education must go on, thinking must go on, dreaming dreams and struggling to make them come true must go on. These things are part of 'war work.' Since it is the young for whom this war is fought and they who will inherit the world of tomorrow, let us make sure that along with the work they do they are provided also with the intellectual tools to remold it into something they can fairly say was worth the price paid.

IV

Keeping Them Safe

WHAT WE CAN LEARN FROM GREAT BRITAIN

BY THE time the United States declared war in December, 1941, America had seen the impossible happen in Europe again and again and knew that there was no such thing as safety. From across the seas we had already watched England face the prospect and get ready for an invading army; we had watched while bombs rained on her cities and while the meaning of what total war could bring to civilians had been demonstrated in Poland, Czechoslovakia, France, Greece, Yugoslavia, and elsewhere. In spite of two great oceans between ourselves and our enemies, we knew that we too were threatened, and no matter how lightly cool logic might tell us to appraise the immediate danger to the soil of the United States, it was amply clear that we should prepare at once to defend our very homes. Now, months later, there has still been no catastrophe in these United States. No bombs have fallen, yet we know that we are still in danger and still must prepare. We have looked to England to teach us many things, and among them is the lesson of her ordeal of moving over a million mothers and children from danger areas to safety.

In England one thing was apparent. The civilian population could stand up to any danger imaginable, the one condition being that they might know that their children were at least as safe as it was possible to make them. For though citizens are brave, parents are the most anxious people in the world. If their chil-

dren are in danger or even in imaginary danger, they can neither rest nor go about their business until they have some assurance that they are reasonably safe. It was from this need of parents that the movement for the evacuation of children from London sprang. Because of the same need, the United States Children's Bureau in Washington is holding in readiness a plan on a nationwide scale for the removal of children from dangerous to safer places whenever the threat becomes great enough and military authorities give the signal.

There were two evacuations from London. The first began in the fall of 1939 right after England declared war. Partly because it was undertaken hastily and with no previous experience as a guide, partly because the winter that followed was relatively quiet and no bombs fell, there was much dissatisfaction. By January over forty per cent of the mothers and children who had been taken to the country for safety had returned to their London or other homes, and more followed during the spring. By this time, however, the Government and the children's-welfare agencies of England had learned much, and when the real blitz actually began the children were once again, at least in great numbers, away from industrial centers, and this time under far more satisfactory conditions than the first time.

The more the parents of America understand what happened in England during these movements and is still happening to British children and British families, the better prepared they will be to cooperate with the authorities should action be necessary in this country, and the better they will understand what things have gone into the making of a national policy. Parents must learn to be realistic about how much danger really threatens children from air and sea and compare it to the loss of spirit

that may afflict people when families are needlessly torn apart. For the British experience teaches also that unless the threat becomes too grim, people often grow stronger when they can face danger with their immediate ties still intact. If they break up their homes and leave each other for a danger that turns out to have been greatly overrated, they gradually become resentful and depressed, angry at themselves for being sold out by their own weakness in yielding to what will then seem mass hysteria. For these reasons level heads are called for, and if large-scale movements of children in this country really become necessary, it is important that our decision be made with full awareness of all that is involved.

Those who have grasped the danger at all know what things we fear for our children. First of all there are the obvious dangers of death or mutilation and the unthinkable horrors resulting from an enemy invasion. Besides these specters there are all the strains and disruptions to normal living that are inescapable in times of emergency. Since we are making heavy sacrifices for the future, we ask whether we can't at least save our children intact for that day. We should like their schooling and the normal routines of childhood to proceed as usual if we can find the way. We know also that whenever industrial areas are bombed local sanitation becomes a problem; shelter living is a constant threat to health, epidemics are an ever-present menace, hospital and medical services are strained.

There is another reason for sending children away, and though its shape is less sharply defined, it is nonetheless urgent. This is the repugnance we feel to having children about when there are dangerous, dirty, ugly jobs to be done. It is as though we were ashamed to have children witness the fearful

weakness of the adult world that has let these things happen. Here suddenly before their eyes and inescapably, is the negation of everything we have taught them to depend upon. Even if they survive the bombs, what can be the psychological and moral effect on them of such direct evidence of man's inhumanity to man? Will it not mean for some a permanent damage to nerves and sensibilities, and for others the beginning of callousness, indifference, or brutality? No, by all means, if we can possibly manage it, let us have the children out of the way! Yet we hesitate, knowing that on the other hand we can, if we are not clear-sighted, overestimate the danger and perhaps unnecessarily cause untold misery of another kind. If we fall a prey to hysteria and panic, these things, like the Pied Piper, can come to lead our children away from us.

What We Can Learn from England

What answers has England furnished to this question of children in wartime? Are they more sensitive and more vulnerable nervously because they are children, or less so for the same reason? Evidently 'war strain' is no single thing; there is every variety of experience to be found within it. There are not only the nervous effects of actual bodily injury by bombs or disease to be considered; there are also the effects of terror, fatigue, and exposure, of loss of house and home, loss of friends and relatives.

There is the problem of the effects of separation from home and family which coming at a crucial moment may have lasting consequences, even when children are given decent care and eventually returned to their relatives. How do a child's age and stage of development affect the matter? What is 'war neurosis' in the case of children, and how does it compare in permanent damage to what we might call the 'separation neurosis' of evacuation? And what of these other matters about which we are vaguely apprehensive — the effects on childish minds of the apparent breakdown of morality, of destruction rampant and hate let loose?

One of the best sources of information on these problems comes from Anna Freud, the daughter of the great Viennese psychologist who with his family left Vienna for England when Hitler took over in Austria. Anna Freud was a distinguished colleague of her father during his lifetime; she now devotes herself to careful psychological study of children in wartime, based on the cases in the various 'rest homes' which she and her co-workers personally supervise and administer. These homes, located both in London and in the country, were organized to accommodate children who for one reason or another have not been evacuated to the country or who have been returned from the foster-homes where they were placed. In most cases, their homes have been destroyed by bombs or fire, their fathers have been killed or are absent in the armed forces, and their mothers are either ill in hospitals or working in arms factories so that they are unable to give their children suitable care. Most of these children are under five years old, and all are given watchful care by a group of nurses who love children and have been especially selected for the work. Careful records are kept of all, and certain children who need it are receiving psychiatric treatment. Through the Foster Parents Bureau for War

Children, located at 55 West Forty-second Street, New York City, Anna Freud and her American assistant, Dorothy Burlingham, send periodic news letters to anyone in this country who cares to subscribe. In these reports some preliminary fruits of researches on the psychology of young children in wartime are now available.

One conclusion stands out clearly and in bold relief. A child's mental and emotional well-being depends upon his parents' ability to remain emotionally integrated. When the parents, and especially in the case of young children the mother, can face danger and disaster, the child almost without exception feels secure and contented. But if a mother is habitually apprehensive or goes to pieces in the face of danger and upheaval, or loses her grip in carrying out the ordinary familiar and comforting routines of the child's life, he too will become anxious and disorganized. For a young child's world is bounded on all sides by his mother. If he can be physically close to her and keep within range of her voice and smile and the familiar fact of her presence, it will not matter much to him where he is or what is happening in the outside world. So long as his mother offers him herself unchanged, he will feel safe. When she leaves him, no matter how well cared for he may be by others, he is likely to become anxious and upset. Although his anxiety may vary in duration and intensity and even seem finally to disappear, it is likely to have lasting consequences unless the child learns with certainty, as children usually do under normal home conditions, that he can count on his mother's return. In some form this attachment holds, even if a mother is cross, impatient, or neglectful. So great is the physical dependence of the young human animal on its mother (unless, of course, some other person has taken over the mother function

and has ministered to his needs from infancy) that the British authorities now do everything possible to urge mothers to go with their infants and younger children when it is too dangerous to stay home, rather than attempting to place them alone with strangers.

To quote Anna Freud:

The war acquires comparatively little significance for [young] children so long as it only threatens their lives — it becomes enormously significant the moment it breaks up family life and uproots the first emotional attachments of the child within the family group. . . . Our own feeling revolts against the idea of infants living under conditions of air-raid danger and underground sleeping. For the feelings of the children themselves during the days and weeks of homesickness, this is the state of bliss to which they all desire to return.

The Child's World in Wartime

Children of course differ in their comprehension of what war means. The youngest, as we should expect, are unaware of it unless their immediate nursery existence is affected; even somewhat older ones often see very few of the implications of what is happening. Hitler is just another boggy-man — someone who threatens their own safety and happiness, whom everyone fears and wants to destroy, and who worries them in about the same degree as does his imaginary prototype. 'Haven't they caught Hit-

ler yet?' says a five-year-old, noting the lines of anxiety on his mother's face after a radio news report. For very young children who have been separated from their parents, the 'war' means merely the length of time it takes before they can go home again. 'Home' is the place where you return to your mother and father and family and things, after the war is over; even when children know that their house and all their belongings have been destroyed, the things they remember still go on being true and the small insignificant memories live on as the great realities.

But however limited the range of a small child's grasp of impersonal or distant events may be, the greatest errors are made by assuming that they are not acutely aware when disaster strikes the *people* to whom they are attached. Sometimes a mother makes the mistake of believing that it is better, 'for the child's sake,' to keep such knowledge from him. The truth is that often she dare not speak because she cannot yet face her own chaotic emotion about the death of another child or of the father. Yet the child is likely, by a hundred different tokens, to know what has happened. He cannot go on forever believing, in the absence of all the normal signs, that his father is 'away at a sanitarium'; he is deceived only for a short time by the fictitious messages that have no familiar ring. If his sister is really 'in another rest home,' why is it that other children's brothers and sisters are here with them? If his father is really 'working in another town,' why does his mother never seem to go to see him and why does she look as though she cried a lot? What can be the meaning of abrupt breaks in a conversation with a friend when he unexpectedly appears? Above all, he senses his mother's displeasure at his questions; he notes all the changes in her, and these things soon stir his anxiety. Children thus duped may allow themselves to

be taken in for a time, but eventually they will know the truth.

'I know my father is dead,' said one such child with finality. His mother, still determined on her course and blind to all she had conveyed, angrily rejoined, 'Whoever told you such a lie?' to which the child replied, quite bluntly and truthfully, 'You did.'

From whatever motives on the grown-ups' part, such a course is futile and dangerous. Children know. It has been shown again and again that in trying to conceal truth, we succeed only in denying a child the solace of wholesome grief, the restorative power of sharing it with someone he loves, the necessary outlet of tears and mourning. These are not things to be feared but to be accepted as Nature's way of repairing damage. The death of a loved one is felt as a mutilation. If we add to this an overwhelming sense of loneliness and desertion and deny a child the right to suffer and be consoled by those who love him, we succeed only in bringing about the repression of suffering and often many curious distortions that go with it.

W. L. White, in his book *Journey for Margaret*, tells of a small child both of whose parents had been killed and who to all outward appearances was taking it quietly. But she had developed the mannerism of digging her fists again and again into dry eyes set in a rigid face. The habit puzzled people, for the child was obviously not crying and was not given to crying, and her behavior was therefore ascribed to 'just nervousness,' and 'perhaps natural under the circumstances.' Psychologists know how to trace such nervous mannerisms or tics to their specific connection with past events. Closer study of Margaret showed that this habit was the nearest she allowed herself to come to crying, and it was carried out with such complete absence of feeling that it no

longer suggested its real meaning. Later through the encouragement of an understanding grown-up, she learned again to express her feelings fully in tears and it was only then that the queer mannerism disappeared. Until then, emotions, denied a normal outlet, found a way out so roundabout and distorted that they were unrecognizable for what they really were.

Reports from England confirm what has long been common knowledge to psychiatrists. Whether it is illness, injury, or just danger, any ordeal carries with it for the person affected psychological significance as well as the actual physical suffering or handicap involved. Furthermore, the full meaning of the experience will differ with every individual personality and the consequences can vary all the way from the most trivial to the most far-reaching. It is obvious to everyone that a child, or a grown-up either, who is permanently disfigured by an injury suffers a certain sense of shame and outrage even though the practical handicap may be slight or nothing at all. Even without either disfigurement or handicap the mere possibility of injury can be deeply disturbing to some people. In children, we know that such apparent trivialities as a tonsil operation, enemas, the taking of rectal temperatures, or even haircuts, if enforced over the child's terrified protests, may be the occasion for setting in motion anxieties that have important neurotic consequences.

Contrariwise, we are equally amazed at the fortitude and powers of adjustment a person may show in the face of an experience as shattering as the loss of a limb. We must never make the mistake of assuming that the psychic consequences of physical ordeals are in direct proportion to their actual importance. Inner reality has often very little relation to outer reality, and the effect of any experience on an individual is determined at least

as much by the kind of person he is as by the severity of what he has to suffer. Furthermore, there is no predicting, except perhaps by a trained psychiatrist, how a particular person will behave, or any way of being sure because someone is apparently unaffected by an experience that he is not far more disturbed than anyone, including himself, could guess. Emotional disturbances characteristically disguise their origins, and in addition, sometimes do not put in an appearance until long after the event that caused them is forgotten.

It is not so surprising therefore that the most anxious children in the London nurseries are frequently those who have never been bombed at all, and that many who have been through what would seem to be the most shocking experiences are not necessarily deeply disturbed by them. Whether they are or not will depend to a far greater extent on the psychological than on the physical or actual circumstances, and for small children this means whether or not their relationship to their mothers has been such as to build into them an abiding sense of security.

In speaking of the effects on children who had been many times bombed or buried under débris, Anna Freud reports: 'As far as we can notice there was no sign of traumatic shock to be observed in these children. So long as these bombing incidents occur when small children are in the care of their own mothers or a familiar mother substitute they do not seem to be particularly affected by them. Their experiences remain an incident along with other incidents of childhood.'

Restored to normal conditions these children soon eat and sleep and play normally — far more normally than children who have suffered no harrowing experience as the term is usually understood but who have been parted from their mothers without hope, or so they believe, of her return.

A story is told of a mother who regularly brought her children to one of the many London emergency day nurseries. The mother herself was employed in an airplane factory, and she brought her three children early in the morning on her way to work and called for them again in the evening. She was on excellent terms with the nurses, who were naturally very important figures in her children's lives. The children seemed happy to come in the morning and equally happy to leave again with their mother in the afternoon. One morning, however, they failed to come at the customary hour of seven-thirty, and it was not until nine-thirty that they finally put in an appearance. Mrs. G. was all apologies for their unusual tardiness. She was out of breath, a bit disheveled, and the children lacked their customary washed and brushed appearance. Finally she was able to explain that their whole neighborhood had been bombed the night before. This morning their house and many others were a mere shambles. She and the children had been buried in débris since early morning and had only just been dug out. Thank God they were unhurt. The poor Burns family — Anyway, here they were, 'though Lois, the poor wee one, had been that scared!'

Lois refused her breakfast and clung to her mother. The others ate heartily. Finally Lois let her mother go and she too joined the other children. When lunch-time came her appetite seemed restored. All the children were a bit noisier that day than usual. They seemed excited and laughed and screamed louder and more readily; their play was more violent. This is a reaction that many observers have reported about children who have been through such experiences. It does not mean anything abnormal; it is not the precursor of a nervous breakdown. Just what it does mean is obscure, but at any rate it seems wise not to check such

behavior, since it may be one of the many safety-valves that healthy children find for strong feelings. So also is the preoccupation with fighting and air raids that children play at in war-time, the 'war pictures' they paint, the games they play of violence, death, and destruction. Though the sophisticated mind may shy away from remembering unpleasant experiences, children are more primitive. The need to express what they have lived through in words, in pictures, in games and dramatic episodes is more urgent. Though not infrequently they are silent for days, the chances are that they will finally break out with some strong reaction to all they have been feeling. Those who know their needs best, welcome this phase as a sign of health and arrange to give it ample scope.

Face to Face with Destruction

Children of course *are* afraid in the face of imminent danger. They are afraid of the noise, of airplanes, of fire and destruction, especially when these things obviously threaten their own homes. But fear is no single unitary thing. It has many different qualities and meanings, and will pass quickly into oblivion or sear deep and remain forever according to the life experiences of the particular child and the meaning thus given it. Though a child whose father has been killed by a bomb will naturally have memories revived by every new raid, others will get used to raids quickly

and have to be restrained from exposing themselves to danger. For example, an incendiary bomb that fell in the garden of one shelter for children commanded a healthy respect for several days. The children were of course taught that they must not go near it, for despite the proper measures taken to prevent any further danger from it, there was always the possibility of an accident. Yet after a few days the bomb, an object of fear, became instead one of curiosity and a temptation to adventure, so that the nurses had to tighten their vigilance. Similarly, children who are taken to shelters for refuge may at first be glad that they are safe, but very quickly become merely bored. One mother hurrying to safety with her small son during a daytime raid finally reached a shelter breathless and exhausted. It was a particularly severe raid and the people huddled inside weren't thinking about much else. The small boy, on the contrary, once he got his breath and settled down, took out a book and began to read until his mother, thoroughly irritated at such indifference, told him to 'put up his book and attend to the air raid.'

But because frightening events in the lives of children who feel emotionally secure tend to be transient and easily forgotten, and because there is little evidence to support the view that there is an inevitable shock to nerves in living through the noise and terror of a blitz, it would be a gross mistake to assume that there are no consequences whatever to the character structure of children plunged suddenly into a whole world of war and bloodshed. It is much too soon to expect detailed studies of such consequences, first, because they may not crystallize until the individual has matured, and further, because the connection of certain undesirable personality traits with earlier experiences can be established only by an expert.

Psychology does, however, know enough about the emotional development of human beings to confirm some of the fears we all have of exposing children to constant scenes of brutality and destruction. There is special danger when this exposure comes around the ages ranging from three or four to ten or twelve. During these years children are normally busy with learning to curb or repress their own innate tendencies to be cruel or destructive. When they see the whole world licensed to commit such acts, the effects are almost sure to be confusing and to distort, at least to some extent, the normal outcome of this universal struggle. Whoever knows children well and has observed them honestly and closely comes to the inescapable conclusion that cruelty as an inherent part of human nature is clearly revealed in childhood. Only gradually do any of us learn to overcome such tendencies — to substitute in their place feelings of pity and tenderness, and to replace the wish to overcome and destroy with the impulse to protect and to shelter. Though the normal trend of development proceeds this way, we often see it, even in quite normal children, thrown at moments into reverse. Before our eyes, often, we can see a child petting and fondling a kitten, stroking its fur and ‘loving’ it — and as we watch, the caresses turn to squeezes, the pats to slaps, and the happy expression on the child’s face to a kind of terrified, guilty absorption in his own feelings as they impel him toward open cruelty. So also we see it often with baby brothers and sisters. What starts as affectionate play becomes teasing; teasing turns easily into real hurting, and presently the baby screams and the older child’s ‘badness’ is apparent to everyone, including himself. We know also that children delight in stamping on insects or tearing off their legs, and that varying degrees of ‘torturing’ and playing at torture are among the common games of perfectly normal youngsters.

This is not, as adults love to pretend, because 'they have no idea what they are doing or how it really feels.' Children know quite well how it feels, but that does not prevent a dreadful pleasure in doing it. Their feelings are compounded of pleasure and fear, they feel guilty at these pleasures and usually engage in them when no one, or at least no adult, is watching. But as they get older shame becomes stronger and they eventually learn really to loathe such behavior and to repress all such impulses in themselves. When this time comes, they are likely to be intolerant of such acts on the part of younger children and to develop, as a mask for the old impulses, a passionate love for all helpless creatures. Unfortunately, however, the impulse to cruelty is never wholly lost and even in adults, in more or less virulent form, merely sleeps beneath the surface, to burst forth from time to time in various guises. In both adults and children these may vary all the way from open, unmistakable acts of aggression to the subtler forms of cruelty that human beings are given to practicing on each other, often quite unconsciously. To add to the confusion, there seems to be no logic of human nature that prevents such impulses existing side by side with genuinely loving ones, sometimes one group, sometimes the other gaining the upper hand.

War is one of those unhappy moments in civilization when cruelty is in the saddle and runs riot. Even those who are the victims rather than the aggressors are forced, in self-protection, to destroy and to kill, to let loose in themselves feelings they had forgotten they harbored, and to find that they can perform easily acts of which they had thought themselves incapable. Death and the sight of death and killing itself become commonplace. They 'get used to it' quickly when everyone else does it; that is to

say, when it is no longer taboo. Children, in what we call the civilized world, have been carefully taught to repress the savage instincts that are in them and in all of us. Accomplishing this repression and learning to transform those impulses into kind and loving ones is one of the main events in the emotional history of any individual. Some appear to do it quickly (so quickly that we say he has 'always' been kind and loving). For others it is a long, hard journey fraught with feelings of guilt and inferiority that may color their whole lives. The process is accomplished far more satisfactorily by some individuals than others. It can go forward properly only with the aid of parents who set civilized standards and who unfalteringly offer their love to children as compensation for their giving up primitive pleasures. But if a child sees these hard-won standards swept away and hate and destruction reigning supreme in the adult world, when his own parents become a party to deeds of aggression and bloodshed — no matter how carefully they are explained to him or how completely they may be justified by the circumstances — it is probable that the child's task of transforming himself from the savage to the citizen becomes considerably jeopardized.

Under normal conditions a child can deal fairly effectively with these aggressive impulses, becoming, as we say, civilized. He learns to be kind to animals, he loves his brothers and sisters, he can check his anger or even cease to feel it. His conscience is then, momentarily at least, victorious and he is at peace. But if the forces of civilization itself suffer a breakdown, he is weakened and confused and the conflict within becomes intensified because his own hate impulses are forever being stimulated and, contrary to what is usual, the whole adult world apparently sanctions what his own conscience forbids. Such psychic conflict — the

war between instinct and conscience — though in some measure a part and parcel of every life, is never, even at best, mentally hygienic. When it is intensified by the necessity of witnessing, from day to day, acts that under normal conditions belong largely to the realm of a child's fantasies and 'games,' the results for a half-formed personality may be seriously damaging. When this happens, there is risk on the one hand of brutalization and on the other of a perpetual sense of guilt; a child in this predicament labors under the constant need, no less powerful because it operates unconsciously, to conceal from himself what he really feels.

This upset to the normal development of conscience may account in part for the increase in juvenile delinquency recorded at the beginnings of all wars. In England the rise has been around fifty-one per cent in youngsters between ten and fourteen. But it is very important to know that the effects are not always so direct. Damage to personality may show itself not only in frank expressions of anti-social, aggressive acts beyond the ages where such acts are permissible. It may show itself also in behavior problems and psychoneurosis of every variety and type.

What It Means to Leave Home

The more one knows about children the clearer it becomes that keeping them safe is far more than a question of food, shelter, and schooling, more than a matter of good times, country air, more

even than a home with people who 'love children.' In the excitement of any event which might call for large-scale evacuation of children from their homes, the people of the United States would unquestionably open their doors with generosity and fervor. Many, however, with the best of intentions, are far from realistic about what they are undertaking. They have in mind some child who corresponds to a day-dream they have cherished, perhaps a particular kind of sensitive, responsive youngster, numbed at first by the fears and horrors of warfare and parting, but grateful soon for the beauty and healthful living offered by the countryside and the love of new, kind friends. They are likely to get instead a child numbed, it is true, but resentful at finding himself among strangers, silent and hostile or else aggressive and troublesome, critical of other ways than his own, hating the food and greatly preferring the possibly inferior fare he had at home, stubbornly clinging to old clothes, old manners of speech, refusing to find anything attractive in new ones. When kindness and favors fail to win him, his hosts resort in desperation to punishment. The child begins to wet the bed, to tell lies, to vomit at meal-time, to have nightmares or unaccountable fears. Then the foster-parents are at their wits' end. At home, the real parents get wind of how things stand — and soon the child is back again in the industrial areas where danger threatens — but home anyway.

Something like this happened to a good many British children who were sent from their homes in the fall of 1939 — and returned again. By the late summer of 1940 and winter of 1940-41 when the blitz began again, and frantic parents again clamored to send them away, the authorities had learned a good deal.

First and most important, they learned that such a job must

be supervised by agencies operating through professionally trained social workers, and psychologists who knew children, who had worked with families of many kinds, and who realized that just setting a child down 'in any good home' after tearing him from his own is not enough. After every effort had been made to fit the home to the child, it was equally important to visit often and to keep track of the situation and to treat the problems of the foster-parents, with the same sympathy and consideration as the children's.

It was learned, furthermore, that children seemed best off when placed in homes as much as possible like their own, culturally and financially. Efforts to 'improve' children by giving them unusual opportunities in 'superior' homes did not work well. The conflict of loyalties proved too acute. Either a child became grasping of the new and resentful of the old or, as was far more frequent and much healthier in the long run, he clung tenaciously to his plebeian ways, resenting the higher standards because they seemed to imply a criticism of his parents, his own home, and therefore of himself.

Complications for All Ages

It has been difficult to get any accurate figures on the effects of billeting on children under five years, but as we have already seen, there is unanimous agreement that separation from their mothers

should be avoided wherever possible. Though infants under six months will generally get used to a new 'mother' in a day or two, the real strain will come when they have to leave her to go back again to their own, for during these months of rapid change she quickly becomes a stranger.

Up to the age of perhaps two years, a child is pretty ready to love and accept whoever offers him care and attention. By the time he is two or three years old, however, he begins to cling to his mother in a demanding, possessive way. He is jealous of rivals, and becomes definitely disturbed for a considerable period if his mother leaves him or seems to give her affections elsewhere. It is true, of course, that after a period of mourning for a mother who has gone away, a child often seems to adopt the new person who takes over the mother-rôle of ministering to him. So great is a child's need for physical and emotional dependence that he *must* find someone whose whole existence seems to revolve around him. Deprived of his own, he will if circumstances force it learn to accept the foster-mother and eventually transfers his allegiance to her. But when his own mother comes for a visit, he will turn his face away or refuse to recognize her, often betraying by his expression that he is angry at the intrusion and resents this disturbance to feelings and habits that were painfully acquired and have now become a necessity.

The ages from two to five years are likely, at best, to be a difficult and often stormy period between mother and child. This is the time when a child is emerging from babyhood to childhood and when more and more orderly behavior is being required of him. It is the period when the intense dependence of the early months must be replaced by the beginnings of independence. Now the child is required to sleep alone, to feed himself, to con-

trol his bladder and bowels, and to do all kinds of things that were formerly done for him or which he could do at will. In addition there may have been a new baby in the family, come to claim his old place and receive his mother's ministrations. In any event, he has waked up to the fact that he has to share his mother with other people — perhaps older brothers and sisters, or his father, or even just friends who come to call or relatives who come to stay. If he gets angry at all these wedges driven between him and his mother, his very anger is in itself another wedge, for she responds with punishments or displeasure. No matter how skillfully and lovingly this period is managed by a mother who understands what is going on, there seems to be no way of completely eliminating these problems. They vary enormously in their painfulness from one child to another, and in some cases are so mild that, like a light case of whooping cough, they may pass almost unnoticed. Nevertheless neither the one nor the other is actually without consequences.

Homesickness, therefore, isn't the only reason for not taking young children from their mothers to live among strangers. If children are separated from their mothers during this painful period, they are deprived of the chance they need to work through to a successful conclusion the conflicting feelings, that center very largely in her person and in the whole relationship that is developing between them. During these years the child is fighting a battle with his conscience, he is learning to give up the gratification of every whim, to control his tempers, and to accept other people as a permanent part of his world. His parents are the people who impose these standards on him and are the source of the thing we call conscience. If, by a bad fate, this mother, whom he both loves and gets angry at, is suddenly removed

from his life for reasons that are hard at best to understand, no matter how patiently the reasons are explained, a young child — suffering as he is bound to at this period from the guilt of jealous and angry feelings of all kinds — cannot rid himself of the belief that he has been sent away as a punishment for being bad. He never, of course, puts this into words, even to himself, but the bewilderment he suffers is nonetheless real and the problem of a sound solution of old conflicts is thereby rendered far more difficult. What every child needs for normal emotional development is the chance to make the discovery and make it again and again that no matter what he does or thinks, his mother does not withdraw her love. Finding himself alone among strangers and his mother gone proves that his worst fears actually have come true. This may lay the groundwork for a long period of maladjustment or future neurosis, and is believed by the British psychiatrists who have studied behavior problems among evacuated children to lie at the source of many difficulties.

New Homes for Old

It is the somewhat older children, from approximately seven to eleven or twelve years old, who get along best when billeted. For our knowledge about this group of young evacuéés we are indebted to Susan Isaacs, head of the Department of Child Development of the Institute of Education in London. She and her

co-workers report that children get along markedly better if billeted in a home along with their own brothers and sisters, and that they are also far less troublesome to their hosts because happier themselves when a group of children from their old school or neighborhood are billeted near by and attend the same new school. Yet a certain proportion of these children prove troublesome too, and there has been a growing feeling that billeting in new homes even when they are carefully chosen and supervised is not as satisfactory a solution as sending children away in groups where they may live under the supervision of a teacher they know and among the same friends they had at home.

It may seem strange that in a nation where boarding-school at an early age is so important a part of at least the upper-class tradition and where 'going away from home' is a socially accepted pattern to everyone, children should nevertheless find billeting more trying than a relatively impersonal experience. The difficulty seems to lie in the fact that going into someone else's home to live there on intimate terms as a member of the family taxes old loyalties at every point. If special favors and affections are showered upon the stranger child, he is likely to feel guilty and unhappy because he is still homesick and longing to be elsewhere. If he does not receive special favors he may be resentful because he misses his own home so much that he is searching desperately and continuously for whatever small gratifications promise for a moment, to make it up to him. Either way, he is caught in his homesickness and his resentments. The foster-parents, for their part, feel guilty and defeated when they find themselves quite naturally resenting the troubles and dislocation to their settled lives that the new child causes. In the inevitable quarrels and frictions between their own children and the outsider, they are

horrified to find that they *do* regard him as an outsider and have a fierce parental preference for their own. Often, to compensate, they lean over backward to be fair to the stranger, thus incurring open resentment and anger from the young members of their own family. In addition, a complicated situation arises between the real mother and the foster-mother. What may start at first with protestations of friendship and appreciation goes on to unspoken and then to open criticisms, each blaming the other for the child's difficulties in adjusting. In some cases, the jealousy concealed for a time beneath the surface finally breaks in full force. No mother can place her child for a weary and indefinite period in the hands of a strange woman who can offer him for the time being what she cannot, without feeling a bitter sense of deprivation and a gnawing fear that her child will become weaned away from her permanently. Such a fear will not be long in revealing itself. Consciously or unconsciously she tries to bind the child to herself and to block a whole-hearted acceptance of the new home. The foster-mother feels this and her attitude if not her words says clearly, 'If it weren't for your coming around and interfering, I could make a well-behaved little person out of your badly spoiled child.'

The Right Child in the Right Home — and Afterward

In spite of this gloomy picture — painted purposely at its gloomiest in order to illustrate by bold colors what more often

will occur in subtle shadings — there are still many British children sent from their homes to the care of strangers who are making some sort of go of it. Some of these children, it should be remembered, have gone not to strangers but to relatives whom they may have known before and whom they accept not as strangers, but as that important thing 'kin-folk.' Others have gone with their mothers. Those who have been billeted in strange homes have been placed carefully and, as we have already seen, their welfare has been followed up through agencies that understand and can perhaps modify some of the forces that make for success or failure.

The rôle of the social worker in England has been enormously important, and the knowledge of the work she has done should convince Americans of the essential part that this professional group must play here in any civilian emergency. If it is decided that certain children are best off billeted in homes, the social worker will know what kind of children, roughly speaking, do best in what kind of homes — shy, introverted children in quiet, conventional homes, aggressive, noisy ones in easy-going, more lively surroundings. Even more important, an experienced social worker becomes skilled in acting on her knowledge of the individual personalities concerned. After a child is placed she must help the foster-mother to understand the conflict in loyalties that the child is facing and to realize that her own task lies in keeping alive the child's attachment to his parents.

The foster-mother must learn that much of the unreasonable antagonism of these children to new ways is based on just such loyalty, and that the apparent indifference and forgetfulness of a child where his own parents are concerned may be deceptive. These things are common among children of this age, and are

more likely to mask the anger they feel at being sent away or to conceal a belief that separation represents punishment for badness. No amount of common-sense talk or explanation of the fact that the step was taken purely for their own good and safety can really meet these children's complicated emotions. A foster-mother must learn this, and much else besides. She must understand why a child clings for a long time to old clothes, old toys, old food habits, old idioms of speech and manners that proclaim his linkage to the past. These old habits represent a fierce assertion that he belongs to his own home and that by preserving these things he can make it come back again. There should be no hurry to 'improve' a child, knowing that real acceptance can never be forced. Bed-wetting, deceitfulness, aggressive bullying, nervousness of all kinds, fears, vomiting, even illness itself have been common among evacuated children and are their ways of expressing inner conflict. It is often hard for foster-parents who perhaps know little of children, or whose own children's development has proceeded smoothly, to see these things as other than pure naughtiness and to understand that instead they are signs of emotional disturbance. They clear up only as the child is helped gradually to accept the new ties without rejecting the old and can settle down.

For all these reasons it has been found to be far better when a child enters a new home to emphasize that he is merely a temporary if indefinite visitor, and that he has a father and mother and home of his own eagerly awaiting his return as soon as it is safe. To give this emphasis real substance, the more he sees of his own parents, the oftener there are letters and visits and photographs, with now and then remembrances and souvenirs to keep the home vivid and warmly loving in the child's mind, the better

off in the long run he will be. Even though such visits are momentarily disrupting, even when letters and gifts seem to be ignored or unappreciated, they are a necessary confirmation for a child that his own home and parents are still there and still care.

Mother Morale Equals Child Morale

A welfare agency may be of help both to foster-parents and to the mothers evacuated with their own small children. We have seen again and again that if young children are with their mothers it doesn't matter much whether they are in their own homes or not, whether indeed they are in an air-raid shelter, or sleeping for safety in a subway. When she is with them, they feel protected and happy, almost regardless of external happenings. But there is a condition to this, and this condition centers in the mother's own state of mind and morale. We know that if she can keep up her courage and face the dangers, so can the child. But we know also that if she becomes anxious and jittery or breaks down under strain, her mood is almost instantly transferred to the child. When a woman must leave her home and husband and when she must break up the family to live among strangers for an unknown period of time, her own homesickness plays a critical part in the well-being of the child for whom she is making the sacrifice. In most cases it is the woman, especially, who under these circumstances needs a friend to help her find new

roots among strangers. Here is another point at which the child-guidance agency, the public-health nurse, the teacher, the physician, the minister, a committee of citizens, or just some individual human being who doesn't call herself anything special can perform the most constructive type of service.

A British mother was forced to take her two children from their home in an industrial area to a country village. Here they all shared one large room together and the mother helped get meals with the mistress of the house, a stranger but, as she repeatedly reminded herself, her hostess 'for the duration.' Every day, ten times a day, she tried to banish her homesickness by telling herself that she should be grateful for any lodging where they could all be safe and where she at any rate found herself among decent people. She told the eldest child the same thing when she screamed and wouldn't eat properly or go to sleep when she should and when she was rude to grown-ups and unfriendly to everyone. But it didn't seem to help very much. Though the mother was 'grateful' and the people 'decent' it didn't really mitigate her homesickness, and her children's irritability seemed one thing more than she could bear. It was positively uncanny, too, how the little girl developed a talent for putting into words and expressing openly, thoughts and feelings that the mother struggled to keep down. For example, when a kindly visitor remarked to the child politely: 'We're so glad to have you here. We hope you'll like us and stay with us a long time,' the child replied, 'I don't like it here — I don't like this place at all. I hate everybody and I want to go back where I was.'

It was not long before this child began to refuse most of the food put before her. Meal-time regularly took an hour and a half. There were angry scenes, punishments, bribery, all to no avail.

The child grew thinner, both children fell ill and had to go to a hospital. When they returned to the mother the trouble started afresh. Everyone gave advice about the mistakes she was making with the children and about how she should deal firmly with them once and for all. It was not until she found a friend — an older woman who had reared lots of children and consequently perhaps had very little advice to give her, that matters began to improve. The new-found friend encouraged her to talk intimately about her home, her friends, her husband, her former life — and her homesickness, which she understood perfectly. She was welcome in the woman's home as a casual visitor at any time and there was a natural liking between them. As time went on she found it possible to take up some war work in the local community and in doing so gradually made more friends. Feeling useful and less lonely, her unhappiness diminished and so did her nervous tension in coping with the children. They, on their part, responded to their mother's changed expression and manners. They became less irritable at home and more friendly where friendship was offered. The food problem gradually assumed minor proportions and became a thing of the past.

Things to Remember

There is much between the lines of the records of these experiences with British children to deepen our knowledge of chil-

dren even in normal circumstances, and they are all of them things that anyone living with children in wartime should know. If dire emergency ever threatens the civilian population of this country and vast numbers of mothers and children must be uprooted, such knowledge will become a necessity.

Here, then, are some points worth remembering.

Every effort should be made, in case of necessity, to remove young children from danger areas *with* their mothers. Infants under six months, or even somewhat older, may not suffer from the first separation, but they will definitely suffer when they must leave their foster-mothers to go back to their real ones. Somewhat older ones (two to six or thereabouts) are likely to exhibit behavior problems of varying intensity and duration if taken from their mothers for a long or indefinite period. Therefore wherever mothers are regularly employed for long hours in factories or elsewhere, arrangements should be made, in the absence of adequate home care, for their children to receive daytime care in nurseries organized for the purpose. These should be staffed by trained teachers who love children and who understand that maintaining a warm and living parent-teacher-child relationship is the most important part of their job. Ideally the nurseries should be as near the mother's place of work as possible, but since such places are often in highly industrialized and therefore dangerous areas this is not always practical. Wherever possible child-caring centers should be daytime centers only. Children should go home at night. Lunch-hour or other visiting by parents should be encouraged as a vital part of the plan.

If circumstances make it imperative for a child to live indefinitely away from his mother, the mother should visit frequently and the home or school where the child is placed should under-

stand the reasons behind this plan. Though the pain and upset occasioned by her visit may be great, such pain is likely to come in diminishing amounts with each visit, and the ultimate injury to the child's sound character development will be lessened wherever the mother can be maintained as a constant factor in the child's life.

Older children, in the six- to twelve-year range, are known to do better living in homes other than their own under the care of a foster-mother than either younger or adolescent children. Even so, they are subject to various behavior disorders as the result of the emotional conflicts brought into being by the separation. Suitable placements and follow-up supervision by social workers of high qualifications are necessary for success in such a plan, and it is always desirable to keep brothers and sisters together unless their effect on each other is clearly unwholesome. However, in view of all that has been learned of the problems involved, and the grave practical difficulties in having a sufficient staff in the social agencies to do the job adequately, it now seems far less disturbing to send children away *in the group to which they are already accustomed and adjusted* — that is, their school group — and in charge of a teacher whom they already know and rely upon. This method serves to preserve continuity in the child's life; he feels far less lonely and less disturbed by the strange new demands on him; he is not required to readjust his whole way of life to a new type of family — and his father and mother preserve their reality for him to a far greater extent. The parents for their part are likely to be less anxious about his behavior and less fearful of a permanent cleavage between him and themselves. There are fewer complications about visiting and far more of a feeling that a child is following an accepted

pattern of being 'away at school' instead of suffering from the sense of a home torn asunder.

There is little statistical information on how adolescent children — twelve and older — get along when billeted. Such figures as there are, however, indicate that they present more difficulties than the six-to-twelve group. This is a period of rapid but uneven maturing. A youngster who leaves home at thirteen a mere child, at fourteen may have developed so greatly that his interests and needs are wholly different. It is also a period of enormous individual differences. A young person may be physically developed yet socially and emotionally immature, or vice versa. Among any given group of fourteen- or fifteen-year-olds some will look and seem like children, others like men and women. It is especially hard therefore to generalize about what they need or how they are likely to behave.

Characteristically, however, this is an age when the urge for independence and the need to try oneself out in relation to the responsibilities of adult living are strong and certainly deserve encouragement. There is something fundamentally wrong with a civilization that regards a sixteen-year-old as an irresponsible child and at eighteen will take him into the army to face the most drastic tests of character. Since these eighteen-year-olds notoriously make good soldiers, the likelihood is that the mistake lies with parents who treat them as children in the few years preceding. Unless their education and future usefulness are likely to be seriously jeopardized, it seems probable that they are better off following their normal course, even in danger areas where they will be expected to stand shoulder to shoulder with other responsible people and are given necessary work to do in emergencies. Most of these youngsters are impatient at being treated as useless

and impatient of the academic education that seems to be unrelated either to the immediate present or to a problematic future. They thirst for action; they are impatient to 'do' and they invariably rise to responsibilities when these are real. Preparation of course they need, but at present they want this preparation to be something very technical or very immediate, something which they themselves can see is likely to be useful — and soon.

The problem of the adolescent is important today because of the rise in the rate of delinquency and the threat of youthful crime to everyone concerned. Although such a trend is said to accompany the early phases of every war, it is not, for this reason, any less alarming. On the contrary, it points to the responsibility of heeding the warning and getting ready to do something about it without delay.

England has reported such an increase, but it is believed that a certain proportion of the high rate recorded was due to the error of judgment in closing the schools as a safety precaution during the early days of the blitz. Shortly after they reopened, the delinquency rate fell somewhat, though not enough to bring about anything like a return to pre-war figures. Some British authorities believe that 'mischief,' rather than serious offenses, accounted for a large part of the rise, and that failure of parental and police supervision, because both were engaged with other duties, played a greater part than a genuine increase in psychoneurotic behavior among children. Detailed studies of the actual situation are still lacking, but it seems unsafe to conclude that this is the whole story. The effects on certain personalities of a world where violence runs rampant and the fathers and brothers one honors are bidden to go forth and kill have already been discussed, and we know that there are complex processes by which aggressive

and anti-social acts and character deformities of all kinds may be the outcome.

In America, the same trend has been recorded and experts may soon be ready with more of the actual facts to inform us as well as suggestions for ways and means by which to cope with it. One thing, however, is certain. Whatever experiences make young people feel more useful, more self-respecting, and more wanted by the community they live in, stand in need of support and strengthening. Today is the very moment when school budgets should be increased, not cut, when social agencies and every genuine effort in behalf of youth and the family should receive the fullest support from taxpayers, and when every parent and every teacher, every minister and social worker — indeed every citizen — should feel a renewed obligation to the young people for whom they are responsible.

We have learned from England that the task of keeping children safe goes far beyond protection to life and limb. It means seeing to it that American youth have the chance to emerge from this ordeal sound in mind as well as in body and strengthened rather than weakened to meet that difficult future which presently will be theirs to make of what they can and will.

V

Women and the War

A CHALLENGE

IT is impossible to write of children without speaking directly about the women who are their mothers or potential mothers. Everyone knows now that the welfare of children depends on the welfare of their mothers, that growth and development of women means the same for children, and that inner conflict and dissatisfaction in the mother are quickly reflected in a child's behavior. Not that the father's rôle is negligible, but it is different and less primary. In wartime his significance is great wherever he is even though his children may not see him for years. But from a practical standpoint, they will be forced to depend more than ever on their mothers and to turn to her for what both parents customarily supply.

Today women by the thousands are seeking employment outside their homes in arms factories and industry, in the army itself, and in volunteer war work of many kinds. Work for women is an old thing, not a modern innovation. The difference is that in past generations women worked in their homes, in their husbands' shops, or in their fields. Today for many reasons, including the marked trend toward small families, women are increasingly seeking activities outside their traditional work as homemakers. Every year figures have shown more of them gainfully employed

outside their homes. With the war greatly accelerating this trend the effects on children of absentee mothers must be clearly faced.

Prosperous Women

For the moment, however, it is worth while speaking of the comfortable and relatively prosperous women of America, those with annual incomes of thirty-five hundred dollars or more, who have had high-school or college educations, who have plenty to feed their children and house them properly, who may keep a car or hire domestic service, part-time or otherwise. It is specious to argue that since these 'comfortable' women are a small group numerically, they are insignificant. The fact remains that it is these families in the middle and upper income brackets who are the pace-setters for others. By this I mean that the things these women possess, how they dress and do their hair, where they go, how they act and talk and entertain their friends, are likely to be envied by all the rest who spend a large proportion of their leisure time carefully studying these things. Movie magazines and advertising are largely devoted to fulsome displays of just how the upper fraction lives and to encouraging others to long for the day when all these things may be theirs, too.

Fortunately — and the fact does them credit — the prosperous women who have seemingly gained paradise are notoriously dis-

contented. They are possessed, for the most part, of a restless itch, ranging all the way from a sense of mild futility that can be lulled to sleep again by repeated doses of 'going places' or 'stepping out,' to the open rebellion of the more intelligent and articulate. They are thrown into mental confusion by a fate which educates capacities for achievement beyond the immediate personal concerns of their own families, yet exerts no pressures that might spur them to action. They want something at once more strenuous and less fatiguing than the irritating busy-work with which they are occupied: the spending of unnecessary amounts of time buying unnecessary things, scrapping last year's styles for this year's, and devoting themselves to the guardianship of all these possessions after they are acquired. The more discerning among them know what it is they want, and indeed it is nothing new. It is useful work.

I am not suggesting that a normal woman's yearning for her own home, husband, and children is anything less than fundamental. Unless she has these things and can, when she is needed, expend herself to the utmost on these personal ties, any work or 'career' that excludes them will leave her at bottom unsatisfied. But what every woman knows, or shortly discovers, is that the time comes when the front door closes on her youngest child off to school and that thereafter, despite the myriad and imperative demands her home may make on her, there are also, and increasingly as the years go on and the children are home less and less, hours when she is not making or doing much that is needed. Step by step, of course, she invents, and her position in the community invents for her, ways of keeping busy. Perhaps it is the series of afternoon concerts she attends, or the interesting lecturer at the civic center. There is the luncheon for her friend's cousin, who is

visiting in town, doctors' appointments, getting the picnic ready for the children, summer slip-covers to see to, old Mrs. Jones to visit and chat with. On every side, too, she is beset by insidious temptations from commercial sources. There is the movie that's leaving town tomorrow, a sale at Smith and Green's, an appointment at that new beauty parlor that gave Mrs. G. such a becoming hair-do, a pause and gossip with a friend at the tearoom and a longing glance at the English-reproduction dining-room chairs in the shop window on Grace Street. Could she induce George . . . ?

Indeed she is 'frightfully busy.' 'There always seems so much to do.' Time never hangs heavy on her hands. She would indignantly deny it. Keeping her busy is one of the nation's largest, most successful industries. But does it keep her useful? Or happy?

Real Work Versus Busy-Work

The morning after Pearl Harbor, thousands of women crowded the rooms of the Red Cross and other volunteer organizations from coast to coast. They had already bought their bonds, shipped bundles innumerable to Britain, responded to calls for relief funds, listened and read, but it was not enough. What they demanded now was to be put to work as they had never worked before, and they would work without pay. Certainly they had the time. They would make time. Quickly they pledged three afternoons a week, an evening a week, four full days a week, more if necessary. Many had at one time held secretarial jobs, or had

'taught school.' Some said merely that they had 'loved history in high school'; others were 'just housewives.' Some had families and some did not, but whoever they were or whatever they had done, all of them wanted to work and believed they could learn. While thousands of women were seeking employment in arms factories because the family needed their wages, there were also these additional, significant thousands who didn't need the money but wanted the work anyway. They were stirred, as everyone was, by America at war; they wanted to do their share to help win it, but also, if the truth were fully faced, here was a chance to get something for themselves which they needed badly and had never known before how to go after or dared demand so unequivocally. These women were work-hungry, so hungry that they demanded it, in some instances, with the same kind of undisguised tension and competitiveness they might have shown if bread for the children depended on it. Here was the excuse long wanted, whether they knew it or not, to scrap a lot of the emptiness of their customary lives and to feel useful in a direct and simple way. America at war seemed to offer them a chance to embark upon a whole new way of life.

Of course large numbers were disappointed. The confusion that prevailed in many women's organizations at the beginning of the war was the kind that always comes in those moments of gigantic upheavals when old ways must suddenly be adapted to meet an overpowering crisis. Like many who worked in government departments at the same period, they were quite understandably discouraged by the red tape, the jealousies, the boondoggling, the waste effort, and the apparent insignificance of what seemed to be coming out of it all. They had let themselves dream perhaps of something dangerous and dramatic, and instead they

found themselves put to work at something that later proved, perhaps, to be one of the many errors in a great trial-and-error experiment. Or they were merely sent home again, their names recorded in files 'for future reference.' But many found work, too, and today, as order begins gradually to emerge, there is a huge body of women preparing themselves for skills invaluable in both peace and wartime, developing powers they never dreamed they had or, because they did dream, had been growing bitter and discouraged at never using. It is true that the dramatic moments following December seventh, when danger seemed immediate and imminent, came and went.

No bombs have yet fallen in these United States, yet those who will let themselves face facts know that the nation's need is not less today, but greater. So far, there has been no call on civilians for acts of courage in the face of danger, or devotion in time of calamity; for the most part, women are asked to do what at their best, they have always done, only today they must do it on a larger scale than ever before. What women must do in wartime is to see to it that the home front stands firm, not their own homes only but the homes of all the men, women, and children that make up their nation. This means that community resources, schools, hospitals, recreation centers, adequate housing, and the chance for decent human relationships must be maintained. This is a job involving infinite patience and realistic knowledge, and it requires also the kind of detailed human understanding for which women are specially qualified. Women's 'war work,' for the most part, is becoming just work, unglamorous and exacting; yet for those who will stick long enough to find their own niche it is likely to prove a life experience for which in the end there can be no substitute.

'Woman's Place Is In the Home.' Is It?

Who, it may be asked, are these women who are preparing themselves by the thousands to play their part with devotion in this grim business of total war? What is becoming of their homes, their husbands, and their children? To what extent are they neglecting the obvious duty that lies close at hand of caring for their families warmly and intelligently to rush about in a search that turns out to be egotistical and self-interested? Doesn't patriotism begin at home? Is it fair to sketch such an unflattering portrait of the idle, gadabout female and neglect the thousands of plain, devoted women who attend to the tremendous trifles of homemaking usefully and well? Who, pray, *are* to dry the tears of the troubled or chat with Mrs. Jones who is old and sick, if women don't?

These are all fair questions. Certainly wartime is the very last time to abandon the duty that lies close at hand. But war does demand that women must now *make* the time and find the energy also to extend those duties beyond the four walls of their own homes. I am not suggesting that women give up individual acts of kindness but rather that there are a hundred Mrs. Joneses by no means far away who also need their help. If their own children make constant demands on them and require their mothering presence, what of the children of the four million women now flocking to work in factories to produce guns and materials to save our very skins? Who is responsible for those

children and who can gauge their needs and see that their handicaps are no greater than they need be, if not every woman throughout the land?

A fact that seems constantly to be overlooked in spite of its obvious truth is that there are enormous numbers of women in this country whose children are old enough not to require their constant ministrations. There are also a staggering number of women, both married and single, who have no children at all. An astonishing number of marriages in the United States are sterile. The higher the income bracket and the educational level, the fewer the offspring. Up to the beginning of the war, since which time there has been some rise, the average number of children per married couple of all income levels has been slightly more than two. With one or two healthy children in school a large part of the day, or grown-up children, or no children at all, how often shall we concede the 'no time from home duties' argument to women who have all the advantages of health, wealth, and education? There are times to concede it, and nobody denies it, but when these cases are subtracted there will be millions still left over.

There is no use pretending, however, that the problem is simpler than it is. Today there are more women enrolled and ready to go to work for the national welfare than it has been possible to use. Organizing man-power is hard enough; organizing woman-power doubles the job. While there is a vast amount of work, and woman's work, crying to be done, it is still a stupendous job of organization before the right woman and the right job can be brought together. England has proceeded further along these lines than the United States; time, effort, and the need to go ahead will eventually accomplish things here, too.

Another and more fundamental difficulty lies within women themselves. For nearly every woman, the desire for husband, home, and children and the joy of giving herself to these things unstintingly when she has them, have claims far beyond whatever attractions there may be in a job or even a career. A woman who loves her home is endlessly absorbed in the details of beautifying it and keeping it; loving her husband and children she finds immeasurable satisfactions in just being where they are, and basking in hours when nothing tangible perhaps is achieved but incidental and unpredictable conversation and companionship. Having children and rearing children, for countless women, fulfill an instinctive need so deep, and become such satisfying experiences in themselves, that they threaten to lull to rest all other needs. Women of brilliant creative gifts have, from time immemorial, jeopardized or renounced them altogether in order to make a career merely of loving, and in the pursuit of that career put all the intensity and aggression that men expend in the pursuit of honors or public service. Whatever the capacities and interests of women outside their homes, they are likely to be in for grievous mistakes unless they recognize what things are, for them, first things; they must recognize that if it comes to a showdown and a choice must be made, they are almost sure to find that their own homes, husbands, and children have the paramount claim.

But there is a catch here, too. While they have the paramount claim they do not have the sole claim. It turns out that, after all, one cannot 'endlessly' devote oneself profitably to a household, and that conversations and companionship that are never ventilated by the fresh air of continuous experience in a broader field than the home itself become stuffy and devitalized. Furthermore, the thing we call home atmosphere turns out to be not nearly so

much a matter of the time expended as of the feelings engaged. A home that is loved by the woman who helped create it invariably shows it, no matter what she does or how lively her other interests. The food, the decorations, the quality of hospitality, the husband's and children's feeling about it, the friends who drop in because they find they leave it with more courage for living than they came with — all these things develop not because the care is exclusive but because the love is real. By the same token, an unloved home shows it too, and no amount of conscientious housekeeping or attention to domestic 'duties' on the part of the wife can succeed in bestowing on it the priceless quality of warmth.

However much a woman loves her family, sooner or later she finds, if she is energetic and healthy-minded, that she has other interests and other capacities as well, and longs to exercise them. No matter how satisfying an experience marriage and children may have been they do not solve all problems as at first they promised to. Sooner or later married life imposes certain limitations to be accepted and some disappointments to be faced. To women of the privileged classes it offers hours of time in which old longings and ambitions are stirred. No matter how much marriage gives it does not give everything, and if women are to live usefully instead of merely busily and restlessly, they must make this discovery soon enough to act on it.

Mother and Worker

The primary fact to face is that wherever women's work takes them away from their families they will be playing a dual rôle. The conflicting claims of mother and worker are as inevitable in wartime as in peacetime and must be fully recognized and accepted. Throughout all industry there is coming a recognition of the need for flexibility in working conditions for women. Means will be found when necessary to make way for the swift demands of a sick child and for the unpredictable emergencies that only the woman of a family can meet. Although these things raise problems, there are no insuperable obstacles that wise planning cannot overcome. As is well-known, Soviet Russia has led the way in devising arrangements by which it is possible for women to be both mothers and workers and to play both parts well.

Thus far, unfortunately, the work that women do has been governed by the extremes of two views, both of them unsound. Women wage workers, on the one hand, have been forced to adopt the masculine standard or quit. The woman who needs a factory job has found time and again that she cannot risk telling the truth to her employer and had better lie about the fact that she has young children or the woman without any will get preference. Labor unions understandably object to the question being raised, employers are finding it easier not to raise it, and nobody until recently has raised the question of what *is* fair to the children. Thus many women are forced, contrary to everything that is best

for the nation, to have as few children as possible or neglect those they have.

On the other hand, the prosperous woman, the volunteer worker, or the girl who is working merely to fill in time until she marries is far too likely to find flimsy excuses by which 'home duties' appear to claim her. As soon as a job begins to pall, as all jobs are bound to at certain points, she becomes very certain that she is urgently needed elsewhere. There is nothing in the traditions of present society by which she loses the respect of her peers, as a man does, if she then proceeds to do practically nothing or very nearly so. The war is already changing this, for it is stimulating both the conscience and the necessity to be useful. It seems more than possible, furthermore, that the kind of world likely to emerge from this war will end this whole controversy by leaving no choice, and that the idle woman, as a phenomenon of a sick society, will become a thing of the past. Already thousands of women have found that when their will is great enough they can and do find ways to be useful to the nation and the community without neglecting their homes and its members in any essential ways. It is true, unquestionably, that when faced with a clear choice they will prefer and should prefer their homes, but if a woman's children have grown beyond the nursery years, such a choice does not often have to be made. With energy and ingenuity a way can usually be found.

Where Can You Serve Best?

There is no denying that many women would make a fatal mistake to drop the work on hand for a war job. There are innumerable women today who will be serving best by staying right where they are. But every woman will do well to stop long enough to take stock frankly of what she is doing, to estimate its usefulness and the time it requires and decide whether it is really an honest, woman-sized job. If she is to play a dual rôle and become both mother and war worker, it is important for her to remember that the world today has not yet admitted and provided the practical facilities for a woman's being both, and that it will take ingenuity and special planning to see that where certain things must be sacrificed they are the lesser rather than the greater values and that the values that are intangible are not the ones to be shoved aside. Plenty of women today, even now when the country's need is great, must be able to say cheerfully: 'My particular home, in this particular year of my life, takes all my time and energy to deal fairly with the people involved. Here, then, I stay, at least for the present.' Or another woman may say: 'The truth is, a lot of the things I do are mere busy-work. It wouldn't matter a hoot if I didn't do them at all. There are things too that I should have taught Jean, who is sixteen, and Eddie, who is fourteen, to do for themselves. There are hours of good hard effort in me that aren't being used in any useful way. If I really *wanted* to, I could contribute five times what I do. Here's my chance.'

Since we are addressing the woman who can still make a choice (although a year or two from now a Woman's Selective Service Board may make it for her), here are a few questions and considerations that may serve as a preliminary focus for thinking. Since it is impossible ever to cover the multitude of possibilities or really to judge the inner requirements of another person's life, they are offered tentatively, and merely for what they may be worth.

Some Questions for 'Domestic' Women

If you size yourself up as the domestic type who is at her best as mother and homemaker with small inclination or talent for anything else, why not have a real family? By this I mean not two or even three children but five or six. It was done by our great-grandmothers, who had infinitely less in the way of medical assistance, educational opportunities, and modern conveniences of all kinds. With this number of children, a woman may really be useful right through middle age (which she rarely is today), and by that time will be ready to begin being the kind of grandmother who is worthy of the name. Despite recent increases, the birth rate in America today is still low; and why it should be so is an interesting problem. Is there a real decrease in biologic fertility, as many scientists suspect, or are our small families a matter of choice made possible by the widespread knowledge of contracep-

tives? If choice is responsible, is it the choice of women largely or of men? Are we softened and pampered by our high standard of living, which although enjoyed by the few is envied and striven for by all? Do we really need a home with a room for each child, or more than one bathroom, or hired service to do work that the family might do for itself? Isn't a new baby really more fun than a new car, and what values other than luxury values are sacrificed by sleeping two in a room or by staggering bath nights so that one bathroom is enough for even a large family? Is it really such an advantage, if you are a child, to be given 'every advantage' and to be excused from all work except school work? What is more valuable than character and how does character really develop? What can you, as a woman, do with your time that is really more satisfying than rearing children, and if you have only two, what are you going to be doing when they stop needing your daily and hourly care? Will you just take the usual narcotics now so nicely perfected to prevent yourself from knowing you are out of a job? Or are you preparing today for that time in a more courageous manner?

Some people try to tell themselves that wartime with its uncertainties isn't the time to have babies, yet people who have courage are pretty sure to go ahead and have them anyway. However they may *reason*, they are healthy enough to *feel* that just because the future is a completely unknown quantity and just because one can't possibly reckon on material comforts, or indeed on anything, the best thing to do is to be glad to live dangerously and to seize the enduring values that still offer themselves. Nicely calculated, intellectualized, prudent living usually results in life on an emotionally meager plane.

Here is another thought for the altogether domestic woman

who loves household arts. Why not pass your knowledge on to others? Especially in wartime with economies called for everywhere, a knowledge of good materials, substitute foods, scientific cooking and buying is in great demand. You don't have to have a theoretical approach. If you're just a good cook, dressmaker, laundress, or interior decorator, get a group of young girls — or old ones — to come to your home and prepare to surrender up your secrets. If you can show how to economize time too, and teach them what things are worth putting most effort into and what other things aren't, you'll be doing an additional service. Perhaps, just by a few systematic lessons for your neighbors, you can make your home the starting point for much more extended work. The women you train may be stimulated to go further and get more scientific training, thus equipping themselves to become workers in the nation-wide campaign for better food and better eating habits for everybody. Incidentally, nearly every state university offers summer extension courses in nutrition and home management and will send you upon request many pamphlets and all the information you could want.

When Home Is a Full-Time Job

A woman who has children under school age and little or no domestic help is likely to find that these children need her so constantly that any other regular work is hard to manage. Where

there is a very young baby, both mother and child are better off seeing a great deal of each other. These early months lay the foundation for the future relationship between mother and child which, in turn, determines the essentials of personality. They are irreplaceable and gone before you know it. No 'expert nurse' can really replace even a tolerably good mother. Sentimental as this may sound, there are sound scientific reasons drawn from the field of psychiatry to support it. Only by feeding, bathing, dressing, putting to bed, comforting, and controlling a child is it possible really to get to know him. 'Playing' with him is important, but it is only a fraction of what a child needs. Mothers who turn their children over 'to be trained' by a nurse or to a grandmother for care are likely to feel that they are cheating and being cheated. Having borne a child, they usually find that they want to rear him and also that they can learn how. There is no harm, in fact every advantage, in sharing a child with a nurse or other helper. But the mother should keep her leadership so that the child will learn to regard her as the main source of both the mothering and the authority he requires.

Some women who are the mothers of even young children may be able to manage so that they can carry on certain work outside their homes without serious deprivations for their families. This will depend on such factors as domestic service at home, good nursery schools in the neighborhood, the type of the work they undertake, its hours and flexibility, the woman's own temperament, desires and health, the kind of husband she has, and many other factors.

Where there is a sick or specially handicapped child, or even just a difficult child who needs special care or extra time, or where there are people in the family invalided or semi-invalided, a

woman's hands are likely to be full. There will be no question then where she can best serve. Yet such women especially may stand in need of some hours of respite from home obligations, and if they can find a few hours for other work that takes them into a different world and makes demands on other faculties, everyone else concerned probably stands to gain.

Sometimes a husband's business, the home acres, or the farm need a woman's hands so constantly that her efforts must be placed here and nowhere else. In former generations in America and in innumerable places today, women acted habitually as their husbands' business assistants. Now, with labor getting scarcer, the chances are that they will do it again. No one dreamed then of believing that practical business sense disqualified a woman from her rôle as mother and homemaker or that being her husband's helpmate excluded her from using both head and hands to earn and conserve material goods. There are, however, some husbands today who are so frightened (they use other words to describe their feelings) at the idea of their wives' devoting themselves with any seriousness to other than domestic or social activities that they become serious obstacles, unwilling to make the slightest concession, contriving always to put a spoke in the wheel and to prove that sole attention to themselves and to the home and children is the only acceptable course for their wives.

When husbands are of this order, each woman will have to decide for herself whether her own self-development and happiness or the service she can render the community is a game worth the candle, or whether she must conclude instead that peace at home should be purchased at any price. Fortunately, there are more and more husbands whose wives' interests and activities take them for part of the day outside their homes and who genuinely

prefer it that way. They find that the deeper values of their relationship need not suffer by certain minor sacrifices and rearrangements and that everyone gains by the enrichment that comes through a woman's widening activities.

Household Hints for Working Wives

Women will do well at the outset to analyze carefully how their twenty-four hours a day are usually expended and decide what they can cut down or simply cut out. It will be better if time spent for leisurely contacts with husband and children is not sacrificed. Every mother needs time to waste, if necessary, with her family. Much time spent on *things* and material possessions, however, could go by the board. Take food, for example. Meals are often unnecessarily large and fussy. The same with clothing. Women who like to sew and mend can do it in odd moments and evenings. Store-bought clothes, curtains, linens, slip-covers are usually better than homemade ones. Chain stores carry innumerable articles for both children and adults cheap enough to justify discarding instead of mending. Women should unlearn much of the penny-pinching tradition that has necessarily pursued them, by which in order to save five cents or a dollar they will spend incalculable amounts of time that might be put to much greater value.

Every woman who works outside her home has to reckon on in-

creased home expenses. It costs to do such work. But it need not cost too much and can be reckoned as a contribution to the nation worth far more than its money value. If she employs a maid, it is good economy in the end to pay top wages and get the best. In terms of nervous wear and tear there is nothing so costly as inferior domestic service. With a really good maid a great deal if not all of the planning of meals, marketing, and petty household shopping can be turned over to her. She can keep grocery accounts, too. Yes, she *can* learn and her ability to assume responsibility will have the added desirable effect of putting her in a position to command higher wages in any future positions.

Marketing time can be cut to far below the time usually absorbed by it. A working woman can take the butcher or grocer into her confidence, explaining that she has a regular job that limits her time and asking his help for speeding up the buying process. A list mailed to him the night before will help him to use odd moments to get the order ready. Those who have telephones should use them occasionally to save time and fatigue. Price and quality of foods have to be watched, but women should avoid being enslaved by what are often purely metaphysical differences between one chicken and another. It is worth while to have ample storage space so that it is possible to buy ahead and store foods. Other shopping and errands should be watched carefully and rather strictly kept to one morning or one afternoon a week. Otherwise they can serve as a constant alibi.

Lots more things can be done cooperatively with friends or neighbors also interested in reducing the *mechanics* of living in order to be free for something more valuable. It is wasteful to take one or two children to school; five or six from the neighborhood can go with one adult who takes her turn with others. There

are many additional ways of helping out with the children. Jim Kennedy comes to the Smiths' for lunch on Thursdays and Dickie Smith goes to the Kennedys' on Mondays. This gives each mother a lunchless day. Staying with children evenings may be worked cooperatively, too. Jane and Sue are bosom friends. How they love to sleep at each other's houses! Turn about is fair play, and the result is a carefree Friday night alternate weeks for their parents.

The cleaning? There it is, just a horrid reality! Not even the most ardent patriot or career woman can really tolerate a dirty or unattractive house. It gets you down like nothing else. The first principle is to eliminate the hundreds of unnecessary and unattractive objects that manage to accumulate. Leave your favorites, of course. Nobody suggests your packing off to the rummage sale a piece of bric-a-brac you love just because it isn't strictly useful, or consigning to oblivion on a closet shelf that series of photographs of the children at two and four years. But there probably are some things that can be dealt with just this ruthlessly, and your home would gain in style and restfulness as a result. In your zeal for order and cleanliness, avoid being a perfectionist. Perhaps your tendency isn't that way, but there *are* women with whom cleanliness isn't a virtue but a psychopathic trait.

Children are mentioned last because, of course, they and husbands are the crux of the whole question. A meal spoiled is just a meal spoiled, but neglect of a human being who needs a mother or wife can be irreparable. There are certain times of day most fruitful for these relationships, and work arrangements should be made with them in mind. From five o'clock until bedtime is likely to be such a period. Children need playtime and conversa-

tion, help with homework, bathing, and going to bed. They need help in the morning, too, but if one must choose, it is these going-to-bed hours that are strategic and that should never be hurried. Saturdays and Sundays should, if possible, be spent at home. Saturday morning is ideal for that half-day of shopping and chores, and the week-end should be a time when both your children's and your and your husband's friends are made welcome. Hospitality is an essential in wartime no matter on how changed a scale. Your husband's vacation if he is having one this year and your children's summer vacation must be made way for too. If one elects morning for war work, then probably breakfast should be cleared away and beds made before leaving the house. Marketing can be done on the way home, then cleaning and dinner. There are as many possible schedules as families, but in the main it holds true that arrangements can be made that will work out successfully if you really want to.

Another important point: Don't do so much for your children that they never know they might do anything for themselves — or for you. The twelve-year-old daughter (or son) can get her own lunch if you leave the makings in the icebox, and if she brings a friend along it will be fun. Even young children can be taught to help with housework and older children of both sexes certainly should. It is healthy and characteristic of American homes for husbands too to take a turn at getting the baby to bed or wielding a dishcloth. With less money to spend (taxes and Victory bonds) and fewer automobiles (rubber and gasoline) it looks as though the family may begin again to work together and get to know each other.

What Kind of Work?

War work itself can take many forms, and only future events can instruct us where women will do their best work. One mother of a family whose husband in the army was called to overseas duty went to live with her own parents on a small budget. She needed to earn and to earn quickly and she had no other equipment than a college degree and a taste for Shakespeare. She decided, however, to do the simplest and most obvious thing. She learned acetylene welding and got a job in an arms factory.

Every morning she rose at six, acted as an alarm clock forty minutes later for her sleeping children, kissed them good-bye in their beds, and was at the factory by seven. At four she was home again in time to be with them at the end of the day and to help her mother, who managed the home and meals. Once or twice a week she and a friend or her mother and the oldest boy went to early movies together. It was a strenuous life, especially during the first hard weeks of learning and total readjustment. Later, as she got into her stride, her interest in factory problems grew. She liked her fellow workers and she learned much about labor problems and unions that she had never thought of before. She also made it a point to keep in touch with her children's life at school. Just before starting the job she scraped acquaintance with her children's teacher, who proved interested and sympathetic to her problems. There followed occasional telephone calls between mother and teacher, and thus she was kept in closer touch

than most mothers with how her children fared between nine and three.

This choice may not seem a practical or desirable one for many mothers in a position to choose their work; others may feel that just such a factory job is directly useful as well as remunerative and can be a vital experience for college graduates and white-collar girls. As time goes on the imperative call on women of all classes may come from industry itself.

With new work and urgent work on which vital things depend, there are many things that are likely to drop out of the lives of 'comfortable' women. If afternoon bridge and mah-jong parties were to disappear for the duration or even forever, it might be a great relief to countless women who would so prefer real work if they had it that they couldn't be dragged back again. The same is true of the dainty, delicious, and time-consuming little luncheons they serve each other, so well-mannered on the surface, so ferociously competitive at bottom. Old-fashioned social gatherings in homes, for young and old and the art of neighborliness, might have a fair chance of resurrection, and a great many women who had become usefully active will wonder how on earth they used to spend all their time.

There are many kinds of skills in which women excel, and in some they are admittedly better than men. Perhaps, because of their tradition as homemakers they seem to possess special aptitudes for fields in which a talent for personal relations is the secret of success. That is why they are found preponderantly in professions like teaching, social service, trained nursing, secretarial positions, and the like. Following their homemaking instincts out of the home they appear also in the restaurant and clothing business, in designing, interior decorating, and retail

selling. There is a growing field in personnel management. In many professions, women have always won high distinction. Yet today, because we are at war and because the need is here and is inescapable, the women of America are confronted with an immediate and urgent obligation to take up their rôle as mothers and homemakers, and to extend it to the needs of the whole nation.

Families on the March!

Though it is true that when war strikes, the first thought of everyone is for their own, now of all times and in this fight of all fights it is clear that no people can be strong whose thoughts and efforts stop there. Today, as America begins to get into her stride and thousands of men and women are taking their places at machines in war-production plants, thousands of families are also on the march, leaving their home towns, with all that this means for the breaking of rooted ties and old associations, to follow the job elsewhere. No matter how impressive our production figures, America will make a fatal blunder and do infinite damage to the efficiency of our production program if the families of the workers are improperly provided for. Before our eyes, towns of two thousand change overnight to ten thousand. In one of the larger Eastern cities it was estimated that a hundred thousand people were homeless, most of them families of workers in defense

plants. Again and again farmers in western states have waked up in the morning to find a trailer camp occupying a field adjacent to their own houses, its inhabitants gone to work in a factory ten miles away. Children, four or five at a time, have been found locked in automobiles for safe-keeping while their mothers went off to the factory; there was nowhere else to leave them, no neighbor or relative to keep an eye on them or cook a meal. Seventeen such children were found recently in the state of Connecticut locked in a boxcar on a siding. There are also 'door-key' children, left on the street with a tag and a house-key while their mothers are away at work.

Even in towns where housing facilities are provided there has often been a cold welcome for the newcomers. After the first excitement of increased business and higher prices has subsided, families of defense workers are regarded as interlopers by the entrenched 'old families.' Many of these towns have had a fixed and static social life where neighborhoods remain unchanged for years and social groupings are clearly delineated. People in such towns look askance at any stranger just moved in and of whose antecedents they are ignorant. Newcomers are under suspicion until they justify themselves, and that may take long. If they happen to be foreign-born or to have manners and an outlook different from what the town is used to, their lot is doubly hard. In families where the man alone works and the woman stays home with the children, she is likely to find that there is no neighborhood where she may gossip at the grocery store or chat with the drugstore clerk over a soda, no friends sitting in her kitchen of evenings. Nowhere are there folk in whose families births, deaths, and marriages are of vital moment to her, and in this strange new place people care equally little when these events come her way.

With her husband at work all day in the factory where he may be too busy to care, she knows that despite the better wages they may long have yearned for, she is miserably unhappy nevertheless and desperately hungry for companionship. Perhaps to avoid loneliness she takes a job herself, leaving her younger children in charge of an older one, or alone more likely, to get along as best they can.

The children of these workers, for their part, are equally unrooted. The school system may have been totally unprepared to meet this unprecedented influx. There is insufficient space, teachers are overworked and irritable. On the playgrounds also overcrowded, gangs may form quickly and open fighting break out. Everyone finds that hospital facilities are overtaxed, doctors and nurses too few, clinics and health stations inadequate. Among the children illness and delinquency rise sharply; among the adults there is frank hostility. The 'old families' see their town, their hospitals, their schools, and their neighborhoods overrun by 'strangers,' and the newcomers, for their part, feel outcasts among their own countrymen. As long as these conditions go on, countless American workers will lack that sense of 'belonging' and a belief that they have a stake in the future, so indispensable to united effort. Let no one make the mistake of believing that the workers of America are interested only in higher wages and that alone. Like other members of the human race they want a life that is livable, and if they are deprived of it, they will become, to no greater and no less an extent than others, ugly and angry, or discouraged or cynical.

The Government in Washington, as well as state and local agencies, is aware of these conditions and all are making plans for improvement. But in a democracy this is never enough. We

need also a quickened sense of responsibility on the part of individual citizens everywhere for bringing to life those particular forces that make families feel a part of a nation and every member of a family know that this is his war. Curiously enough, the way to feel part of a nation is to feel first of all that one belongs in an immediate neighborhood where folks 'take an interest' and fun and friendship are not too hard to have.

The call for more doctors, more hospitals and health centers, more nurses and public-health workers, more recreation centers and welfare agencies, more child-guidance clinics, nutritionists, educators and social workers of all kinds, is urgent beyond the belief of the comfortable classes in America. Everywhere draft boards report thousands of rejections of young men who should be able to serve in the army because of preventable physical defects or 'educational status below the level of the fourth year of primary school.' From all quarters comes the call for more services, not only for men in camp, but for the families of industrial workers as well. Despite American wealth and American enterprise, this nation has been woefully behind Great Britain in establishing a network of health agencies of all kinds and throughout the land. The call first is for professional, highly skilled workers in the various welfare fields, but they will never be put into the field or be able to function when they get there without an army of volunteers behind them who will give generously of time and money, but whose hearts and minds are involved as well, and who can work with equal devotion and sacrifice.

America Calling All Women

The women of America have not been deaf to the call. They are already organizing and informing themselves everywhere. But to meet the need adequately and to perform a service that may endure even beyond the war, women should extend their training to include a deepened understanding of the community's needs and a more informed grasp of the emotional as well as physical needs of children and families. Whether or not the United States will ever see enemy action within its borders on a sufficient scale to justify large-scale evacuation of children from danger areas, there is no shadow of a doubt that the needs of industrial workers in thousands of communities will include all-day and perhaps residential care for their children on an enormous scale. It is officially estimated that by December, 1942, four and a half million women will be employed in war production and that by the end of 1943 there will be six million, or about thirty per cent of the total labor force.

This task of caring for young children whose mothers are unable to do so adequately and who have no relatives so situated that they can help out, will of necessity be taken over by day nurseries or nursery schools. It is of the utmost importance that these centers should know their business and be in a position to maintain high standards. They should be staffed first of all by paid professional experts in the field of nursery education and child development and secondly by volunteer assistants who

have been given preliminary training for the specific job. Training of course is no guarantee of fitness. The ability to understand and promote the sound development of young children is equally compounded of temperamental qualifications and knowledge, but such 'courses' serve as a starting point; later work on the job will make clear who is really qualified. Already such courses are offered in many localities and women's volunteer organizations are cooperating with seasoned educators to maintain quality and standards.

Workers in this field should be drawn first and foremost from the ranks of those, whether married or single, who have warm feelings for children and the capacity to enjoy them. After that they will need chances to observe and to participate if possible in the work of existing children's agencies of good caliber and to discuss what they see and do in groups organized for the purpose and under the leadership of an expert. Full plans and outlines describing courses are available on application to the Department of Education of most states, to the United States Office of Education, Washington, D.C., to the Child Study Association of America, New York City, to Teachers College, Columbia University, New York City and many others.

Strengthening the Home Front

Above all else women must understand that any child-caring center founded to meet the wartime emergency, or in peacetime

either for that matter, should realize clearly that it exists to serve the needs not of children alone, but of parents and the American home. In peacetime, objections have been raised to nursery schools from various sources, but the most valid objection is that they constitute one more move in the direction of breaking down home ties and the bonds between parents and children. Shall we now, ask the critics, take even the youngest children into institutions? What is a woman for if she is no longer able to care for her young even before the time when school and out-of-home influences come to claim them?

The answer, I believe, depends on the extent to which the nursery school understands that it exists to build and strengthen these ties, to share the children with their parents every step of the way, not to take them from them in the belief that schools can do the job better. At least half the job of the nursery school, and perhaps the better half, lies in the success with which it promotes this sense of partnership so that every nursery school is a parent center as well as a child center, with education in parenthood as well as the education of children its prime business. Although this must become a conscious and definite purpose, it need not mean that formal 'courses' must be given to parents. Where parents really want such courses they are certainly a genuine force for development. But in most cases what will matter most is the spirit of friendliness that exists and the extent to which parents feel free to seize the chance to observe and to learn.

Five minutes to talk with a teacher about her three-year-old before going off to work, can make the difference to a mother of a day of contentment or one of suspicion and anxiety. A Sunday afternoon social gathering where tea is dispensed and parents have a chance to see the rooms, the equipment, and the people

who know their children may lead to an interchange of ideas that proves enormously fruitful. An evening appointment in which mother and teacher can really get together about the problems they are up against with a particular youngster, can mean a sense of partnership that lightens the load and brings release from a sense of failure. Such things are certainly worth whatever they may cost in time and money. Whatever else a teacher of young children needs to know, the most essential part of her understanding will always be the depth of her conviction that sound development for children, and especially for children in wartime since this is a time of increased strain for everyone, depends on a sound relationship between parents and children. She must know that her rôle is to promote and strengthen this by every means at her command.

With this in mind, it must be agreed that wherever possible daytime care for children is infinitely to be preferred to residential care, but unfortunately the situation may develop in such a way that we shall not be free to choose. If our wartime economy makes it necessary for women to surrender even their youngest children to the care of others, let us at least see to it that the child-caring institutions which must spring up to meet the need, understand what is jeopardized by such a step and possess the insight to make the best of it.

Women, wherever they may be, who are stirred by the challenge presented by their own capacities in a world crying out with work to be done, should consult first with their local Civilian Defense Council. It is important to avoid duplication of work, and cooperation with official agencies is basic to success. Or they should write to the county health worker or county welfare worker located at the county seat stating their education and

interests, offering their services, and asking advice as to how to be most useful.

Here is how one woman learned to be useful through her child who had been afflicted with diabetes since the age of two. At the time he became ill, insulin was new and the outlook most precarious. Yet, with her whole soul in what she was doing and an apt pupil of the doctor in charge of the case, she mastered the numerous demands and techniques of diabetes treatment. She learned to give hypodermic injections and to regulate diet. Later, she taught the child to give himself the injections, thus making him independent of herself. Her purpose from the beginning was to prevent his developing an invalid or 'handicapped' mentality and she succeeded admirably. At sixteen he was playing football with the others, going off on long trips and excursions and attending to his own needs as a matter of course and without undue sensitiveness. Why, thought this mother to herself, could she not help other mothers to meet similar problems? A letter to the county health worker brought an immediate reply and she journeyed to the county seat at once for a conference.

The result, in the years that followed, was that wherever throughout the state there was a diabetic child whose mother was dismayed at the exacting routine of insulin therapy and diabetic cooking, this woman traveled to her home, not once but repeatedly, to talk the matter over thoroughly with her and the doctor on the case, set up the necessary apparatus in the corner of her kitchen, taught her what to expect and how to manage. Because of all she had herself experienced she became a warm friend to many families. Such a service meant countless children saved first from death itself, but also from invalidism and uselessness.

There is no quarrel with American women because they don't go all out for 'careers,' or even because they don't sign up at once for 'war work.' The quarrel is that in relation to their outstanding capacities and unrivaled opportunities, so many of them aren't even useful. Our legal code and our social institutions are all designed to protect women on the assumption that as child-bearers and guardians of the race they are entitled to protection. But the fact is that women in all classes of society are curtailing childbearing and that in the privileged classes at any rate are not doing much else to make up for it. Thus, they have their cake and eat it. They have won freedom to do as they please. Their standard of living is the highest in the world. All roads are open. They can go to college or not, marry or not, have children or not, get divorced or not, have a job outside their homes or not, and in dozens of other ways are confronted with choices which they may or may not have the wisdom to exercise wisely. Meanwhile the march of progress has meant improved health, prolonged youth, and more in the way of time-savers and pleasures. Women have great strength and vitality. At every age level the death rate among women is lower than among men. At forty, with abounding health, good looks, and physical ease such as her grandmother never had, and with her youngest child exceedingly self-sufficient, behold the American woman of privilege, intelligent, well-educated, capable, and to a large extent out of a job! Would she perhaps like herself better and would not her husband like her better too if there were a few more 'musts' in her life?

Idleness among women is intolerable as long as there are children and families who are in the dire need they are today. Back of the men at the front and back of the factories that arm them is the American home itself. It is here that character is built and

strength is drawn to go forward to victory. Is it too much to say that homes and children are the peculiar concern and special responsibility of women and that so it has always been? Today, it is no longer enough just to serve one's own. Women today must double and redouble their work, intensify and deepen their sympathies, and make certain that their age-old rôle as mothers and guardians of children is extended to all homes and to all children everywhere.

VI

The People's War

WHAT SHALL WE TEACH OUR CHILDREN?

VERY little children, as we have seen, know only that the war is something big and strange that grown-ups talk about. They are troubled only as their parents are troubled; when their fathers and mothers can go on with the usual routines of life much as usual, so can they. Older boys and girls, to a large extent, regard the war as the greatest game ever played and are likely to follow its technical developments with keen interest and its heroic episodes with enthusiasm. Unless they are the kind of children for whom life is a threatening matter at best, the horror of death and destruction for millions and the possibility of these things' touching their lives are things they know fleetingly; they do not *feel* them as real. In this respect they do not differ greatly from the average American adult who has not fully waked up either, and knows what is happening with his mind only, instead of feeling it in his very guts. Neither does the political and moral side of the struggle concern children greatly. Hitler, Mussolini, and the Japanese are 'bad,' of course; children are ready to accept pretty much what they are told in this respect. But, except for certain exceptional children, school and home alike have found

that the ideologies involved, and the social and economic problems that underlie the struggle and that will play so large a part in the making of peace, are not of great interest to children much below the high-school years.

What Can We Tell the Youngest?

This does not mean, however, that schools and homes should complacently adopt the 'business as usual' position in respect to younger children. There must, of course, be a great deal of business as usual for them and for parents too, no matter how deep their concern or how wide their activities in behalf of winning the war. Yet today we must face the challenge: What are we doing for even our youngest children to make the word 'democracy' come alive for them? For this is the core of the faith that has led us into this war. How can we teach them the meaning of this much-abused word so that their understanding is in their very blood and bone and sinew and so surely that they can never betray it?

Whoever makes the war and whoever finally makes the peace, it should never be forgotten that it is the present younger generation who will have to maintain the peace and carry on the work of living in the world of tomorrow. No terms of a treaty are worth the paper they are written on, unless the generation that comes after fully understands the events that prompted them and the necessity for administering them effectively or amending

them constructively. 'Winning the peace' means far more than writing the peace, and 'understanding' is useless unless the goals we have striven for are understood with the heart as well as with the mind.

Although the youngest child needs parents who will try to explain whatever troubles him in simple terms, he can take little formal teaching. The somewhat older child needs plenty of pictures, books, articles, models, movies, radio talks, and whatever else comes his way to feed an intense desire to know. An appetite for adventure is a strong and wholesome thing in these years. A child needs, besides, the chance to thrill to the tales of unsurpassed heroism that this war has already brought forth. But he needs more than this. Both home and school need to consider how they may become centers for giving meaning to the spiritual issues underlying the war and of making clear that it represents a conflict between two opposing ways of life. Such lessons are learned less through words and books than in daily living. From the moment they find themselves members of a family, a neighborhood, or a town, children need to discover that democracy is more than a word in history books; it is a way of life which their parents strive to practice as the *right* way, just as they practice truthfulness, courtesy, kindness, and justice.

Early Experiences with Democracy

In the life of the little child, this is felt first of all by discovering that other people have equal rights with himself. Since human nature is egoistic, this is no small discovery: years are required, however, before it is really learned or accepted. The one-year-old has a right to a turn on his mother's lap as well as an older child aged four. A sister of ten has a right to play with her own friends unmolested by brothers who tend to regard them as fair game for pranks on the part of the superior male. A mother or father who has been busy all day has a right to be tired now and then, and to expect quiet in the house when resting. Each individual is entitled to have his interests and concerns regarded as important and sincere attempts made to satisfy them wherever possible. Where it is not possible, the reasons should be explained and a child should learn to do without what he wants, not with the best spirit perhaps to start with, but with increasing good grace as he gets older. When rules are made for the family, it is a good idea to make them as far as possible 'with the consent of the governed.' Objections will be heard, countersuggestions considered. Children must learn, too, that although majority rule is a sound general principle of government, the rights of minorities need careful consideration as well.

The family, for example, decides to have a picnic. This means that John, aged thirteen and already a politician by temperament, has prevailed on Jean, aged nine, and Philip, aged five, to

vote for it. His mother is willing, too. Meanwhile Bob, who is fifteen, doesn't want to go. He and his pal want to stay home and not be bothered. John invokes the authority of majority rule and tries to add to his case by sententiously declaring that only spoil-sports and sissies stay home on a 'magnificent summer day.' He is joined in these outcries by the other children. Bob's parents, as a kind of supreme court, have to intervene at this point and show that Bob won't be interfering with anyone else's privileges if he does as he pleases and that a non-conformist has a right to live too, and may even serve a purpose in the march of progress.

Yet the issues have a way of going on getting increasingly complex and don't necessarily stop at any given point. Families find that they get into trouble if they try to run their affairs by the strict rules of parliamentary procedure and that intimate human relations can be adjusted better when the emphasis is on the *spirit* of democracy as the supreme guide and not the mere letter of the law. Suppose, for example, that this picnic had had its beginnings in the fact that it is John's birthday and he wanted this form of celebration above everything. It turns out that back of all his political hue and cry was the simple fact that a disappointed little boy was feeling hurt because his adored big brother Bob didn't care enough to want to join the festivities. Perhaps, after all, this is an occasion when Bob *should* have come along; his parents' job was to put the matter to him in such a way that he could see clearly what was really at the bottom of the fuss and that 'rights' never exclude the obligation to be generous. With democracy, as with religion, it is the spirit that counts, and children discover this through watching where parents place their emphasis and what things they regard as most important. Later

in life, statesmen, great ones at any rate, know that in the last analysis this is equally true of national affairs. A political body that depends wholly on rules and permits the conscience of its individual citizens to die, cuts itself off from the very sources of its strength and soon founders.

Parents' Attitudes Count Most

While children are still young they become acutely aware, too, of their parents' attitude to outsiders. Democracy may begin at home, but it certainly mustn't stop there. Many a child who is used to finding his parents just and generous in family life must suffer a shock when he sees his mother slam the door in the face of a salesman or make peremptory demands on a servant without either knowledge of or consideration for the problems she may be up against. It is astonishing how often a housewife who is polite and gracious to her own guests or her husband's business friends betrays by her manner with servants, that she regards 'the help' as an inferior class. The courtesies are omitted and 'independence,' that great American virtue, is treated in both word and deed as though it were synonymous with 'impudence.' At such moments democracy, the political expression of the belief in the dignity of individuals and their equal right to consideration, suffers a shock from which it does not easily recover. Teachers will have an uphill job teaching at school what is continuously denied by the attitudes betrayed at home.

'It's all right for you to have the Davis children and the Smiths over any time you want, but I don't want those Polish children in our yard. Let them play on their own block with their own kind,' says a mother to her nine-year-old.

'What kind do you mean are their kind, Mother?'

'Oh, you know, their folks work in the mills — mill hands. They aren't the kind of children who will do you any good. I don't know them and I'm not sure they're *nice* children.'

'What can "nice" mean?' wonders the recipient of this lesson. Maybe it means having parents who speak English. Maybe it means your father must work at an office, not at a machine. Does it mean you should live only in this part of town? Does it mean you shouldn't be Catholic — or you must be Catholic?

But the problem isn't a simple one. Maybe not being 'nice' really does mean having what according to our view of it, at any rate, are inferior standards of honesty and fair play and public responsibility and sexual restraint and that we are frankly afraid of having our children exposed to such standards. When that is true, there is something to be said on both sides. Maybe discovering that the world is made up largely of people with standards other than 'the best' is a realistic and toughening experience worth while getting early. By all means, we may say, unless we want our children to grow up little prigs in their own small ivory-tower world, let's expose them as soon as possible to the rough and tumble of the real world where they will learn what life's all about and take their chances with the rest. If our children get corrupted by association with *hoi polloi*, this only means that our own teachings have been too weak to stand the test of reality.

But we have to face the fact that for a particular child at a particular moment of his life these 'toughening' experiences do

not necessarily succeed in toughening him. They may come, for example, at a time of inner confusion and insecurity when a child is falsely impressed with anyone who sets up as a 'big guy' and by what looks to him like 'daring' in any form. If a child is the kind who has difficulty in making friends, anyone who seeks his companionship may assuage his loneliness and blind him to the motives behind apparent friendship. This leaves him in a position to be merely exploited and weakened, and the good tough lessons of reality will then pass him by. The best course is to refrain from generalizations and watch to see what is actually happening to a particular child in a particular situation. But whatever their position, parents must be clear in their own minds whether it is the foreign origins of these children, or their poverty or religion they object to, or whether it is actual ways of behaving which are equally open to criticism in the children of 'best families.' If discriminations are to be made, let us for heaven's sake make them on the real issues, not on the wholly trivial ones of class snobbery. And let us be clear, too, that we are willing to include the son of the Polish laborer in the children's gatherings in our yard and in our home also, when it turns out, as it very well may, that in all fundamentals he is as sound as our own children.

These things that parents do wholly unconsciously are the deepest kind of preparation for a later, more articulate understanding (or lack of it) of what the war is all about. When democracy is lived day by day and honored by one's parents, an understanding of its values is built into the very fiber of a people. Intellectual definitions may fail them, but they know well what it means anyway. Contrariwise, with children who grow up in a home where democracy is flouted again and again in the small events of life, that which they are taught more formally cannot help much.

For example:

'A family of perfectly horrid Jews have moved in down the street'; 'it never should be allowed, if you start letting them come here they and their kind will ruin the whole neighborhood,' declares Mrs. Bailey at the dinner table. Naturally the Bailey children will not be too indignant when Hitler takes the same attitude on an international scale.

Hitler's Jewish policy has, in fact, been insufficiently understood for what it is, even by many who professed to 'regret' it. Back in 1935 or 1936, it was common to hear professedly good Americans saying that 'except for Hitler's Jewish policy,' which, after all, was 'just one aspect' of his régime, the Fuehrer was giving Germany exactly what it needed to regain its health and wealth. This point of view failed utterly to understand that bigotry is never 'just one aspect' of anything. It is a loathsome social disease which, like another loathsome disease, slavery, destroys not only its victims but those who practice it. As well say that So-and-So would be in perfect health were it not for a 'regrettable' cancer in his vitals. Anti-Semitism, wherever and whenever it has existed, has always proved to be a dread symptom of the disintegration of the human conscience, the worst disease that can affect a people. It is well to be reminded that it is never the persecuted alone who are victimized. 'The Jew has stood on the grave of all his oppressors,' remarked a great dean of the Church of England.

The further we look the more surely it turns out that it is the parents' underlying attitudes that leave the deepest marks. Children need something more than either parents or schools or churches to 'instruct' them in morals, democracy, or religion; they need parents who clearly hold passionate convictions them-

selves on these matters. If these convictions are honestly thought out and deeply felt, it will not matter much whether they are either 'patriotic' or 'religious' as these words are commonly construed. It will not matter whether children at first only half-understand them. What will count is the experience of growing up with parents who believe that there are ways of life definitely better than other ways and that times come when they are worth living and dying for. The moment tolerance becomes indifference and the moment an easygoing amiability replaces indignation against injustice, that moment it becomes a vice. If they are to help their children to develop and to understand, parents must also develop and understand. — In the process they will be called on to search their very souls. If truth, honor, justice, and love for one's neighbor have a living value for parents, so will they too in days to come, for their children.

Shall We Teach Children to Hate?

But at this point some may fairly ask, Are we to fight fire with fire? Because our enemies hate all other peoples and would enslave mankind, are we therefore to hate all Germans and Japanese, thus handing on to our children this poisonous growth? Or are we handicapped if we don't hate? Won't our fighting men fight harder with these seeds in their bosoms and won't the men and women in the factories and the whole civilian organization

that puts them there turn out more war machines and better ones if imbued with the same spirit that has made the German war machine so effective?

There is such a thing, perhaps, as 'healthy hate' and a place for it. It is the natural reaction of every creature against whatever threatens immediately to destroy or defame what it holds most dear. A child 'hates' the brother or the playmate who smashes his toys or the parent who, for the moment, frustrates and denies his urgent wishes. The peasant hates the despoiler of his lands, the citizen the destroyer of his cities, the soldier the enemy who killed his comrade, the scholar the cultural vandal, and the priest the violator of sacred things. Wholeheartedly, let us hope, we hate fascism and all its works as the counterforce to everything ennobling and lovely. The danger to the hater comes when this hatred extends not only to the deed itself and its perpetrator, but to all who are even remotely associated with him — *all* Germans, wherever they may be, *all* Japanese, *all* Italians. It is doubtful, too, whether the soldier or the machinist in going about the exacting business of his daily work can support so much feeling and yet do his stint coolly and methodically as he must. As we read accounts of the men and try to appraise the spirit of that magnificent fighting corps, the R.A.F., one fails to get the impression that they are animated by violent hatreds toward their adversary of the moment. On the other hand, the defenders of Stalingrad fought with the fury of hate at its best. Yet hate can be a tricky emotion and constricts the human spirit as often as it enspirits, especially if it is a hate that smoulders and lives on. Is this, perhaps, a war in which only something deeper and more enduringly passionate than hate will drive us forward to victory, and can make a peace that lasts?

A few days before Pearl Harbor, one of our wiser radio news analysts said something like this:

‘I am going to say what within a week may be considered treasonous. I am going to say that, in spite of all that has happened, Japanese are still human beings — Germans are still human beings. If Americans forget this, even though they win the war, they are in danger of losing the peace.’

These were wise words; too wise, perhaps, for children to understand. But if parents believe them, even while they give every ounce they have to the winning of the war, their children will some day understand. Let us, by all means, teach our children that there are countless decent Germans and decent Japanese and even many more who are just helpless and bewildered. Let us teach them that this war is being fought not to ‘wipe our enemies from the earth,’ but to create conditions whereby decent people, whoever and wherever they are, can share equally in a fellowship of free men. At the same time, we must beware of the sentimentality of the false notion that the German people have been merely ‘victimized by their leaders’ and therefore cannot be blamed. ‘Innocent’ victims of wicked leaders are only relatively innocent. Even plain people must be held responsible for the kind of leaders they have and for the great guilt of permitting themselves to be duped and hoodwinked. Should we really declare innocent, a people who stand by passively while their children are deliberately educated to practice cruelty? To quote direct from Hitler himself:

Why babble about brutality and be indignant about tortures? The masses want that. They need something that will give them a thrill of horror. . . . A violently active, dominating, intrepid, brutal youth — that is what I am after. . . . There must be no weakness or tenderness in it.

Another myth which parents too often try to put over on their children, is that all people, especially grown-ups, are nice people and can be counted on to be just and reasonable if we approach them in a spirit of good will and with a readiness to see their side of things. This is simply not true. There are men in the world so twisted of mind and soul that they are beyond the reach of any known methods for bringing them back into the circle of just men. 'Wickedness,' to be sure, is an old-fashioned word, a word that lumps many complex elements into too simple a whole. Really to understand it fully one must study its various ingredients and what brought them together to form any particular brew. But, for practical purposes, the word well describes persons whose purposes toward their fellows are, until we discover new and effective techniques for changing them, incurably destructive. Surely children must know that such people exist and that when they get to be heads of governments, they kill and destroy on an enormous scale. If their own people don't stop them, the time comes when others must do so. This means war.

There is a very real distinction — between the righteous wrath that a normal person feels in the presence of atrocious cruelty and hysterical, indiscriminate hatred of 'the enemy' that prompts people to go about cutting down Japanese cherry trees as they did recently in Washington, or banning the music of Beethoven and Wagner. What is less silly, but more dangerous is the kind of irresponsible demand for a peace that 'wipes the last German from the earth.' Yet there are some actions, whether committed by the enemy or others, toward which we can only rejoice that our children should feel personal outrage and a burning need to wipe such acts forever from the earth. When they see in such persons as Hitler and Mussolini the moving spirits behind them,

they can hardly help hating them, too, for they are today the flesh-and-blood symbols of all that is detestable in the human race.

At the same time, if we have taught our children really to love justice, they will tend to be fair to others. This includes people of enemy-alien descent against whom there is no evidence of disloyalty. If they love justice, they will not tolerate ostracizing the classmates whose parents came from Germany or ridiculing the Japanese in their community or stealing fruit from the corner grocer whose name and accent are Italian. They must find that their parents oppose these things even though in wartime they may be 'natural.' Failing to take this stand, parents are guilty of borrowing a leaf from the German Government, which has always condoned every mass outbreak against the life and property of its own Jewish citizens, or against churchmen who refused to prostitute Christianity to Hitlerism, on just this plea.

Un-American Activities in America

Here is perhaps a common incident and we can hope, too, that the response of the child Mary, the response of a good American and of every other person who loves justice, is common too:

A group of ten-year-old girls were breathless with excitement.

'Let's have a club!'

'Oh, yes, a club, a club!'

‘And it’ll be secret. You have to swear, cross-your-heart-and-hope-to-die that you’ll never tell anyone its secrets. It’ll be patriotic, too. Every girl has to sell a dollar’s worth of war stamps before we’ll let her in. Let’s have Jean, and Kathie and Aggie and Ann ——’

‘And Elizabeth,’ put in Mary.

‘No, not *her*,’ replied Janet after a second’s pause. Janet was clearly slated for the presidency; she was seeing to that. ‘Her folks are German. This is an American club.’

‘We don’t want any spies in our club. Why, if she knew our secrets ——’

‘My father says her father’s a dirty Nazi. He says all their friends ——’

‘But I’ve seen her father,’ insisted Mary, ‘and Elizabeth’s a swell kid. She’s my friend anyway. Go ahead and say she’s a Nazi if you want to; that doesn’t prove it.’

The Educational Policies Commission in a pamphlet well worth reading by every American concerned for young people, emphasizes the importance of defending the integrity of our democratic ideals.

Contempt for the morals of the dictators, anger at their aggressions, and unflinching resistance to their banditry, says this publication, can be taught without becoming a party to the arousal of indiscriminate hatreds toward entire populations. In the interest of our own American morality, we must not sink into the poisonous slough of mass hatred. This is a war against Hitlerism, against the tactics Hitler pursues — a war to make civilized ethics and the principles of human dignity prevail. The enemy, therefore, strikes not only against our flag, our territory, our homes, and our persons; he attacks also the rational mind and the humane spirit.

There is a righteous and healthy hatred of evil men, of evil deeds and evil principles. There is also a mean and sickly hatred of people as such, because of their race or color or because they happen to live in a certain part of the world. The American people have already achieved the first kind of hatred; we must try hard and teach hard that we may not descend to the second. To defend the democratic mind and spirit against the corrosive attacks of irrational fear and ignoble hate is perhaps the most difficult task now facing the educational, spiritual, and intellectual leadership of America.’¹

Here is another incident, as un-American as it is widespread; yet often condoned or passed off with a shrug even by many who regard their Americanism as beyond reproach:

Janet has a brother at college — also a leader in his way. At any rate, he is president of a Greek-letter fraternity. That’s how Janet got the idea of a secret club. At the same moment that Janet and her friends are resolved on their patriotic plans, Janet’s brother, addressing the members assembled in the fraternity’s rooms near the campus, is saying:

‘Now, get me straight. I haven’t a word to say against Kaplan — hardly know him outside class, as a matter of fact. He’s bright, I suppose — too bright, if you ask me. And we don’t take men in just *because* they’re on the football team, either. What I mean to say is, is he our *type*? I mean is he — would he — Fellows, we’ve always been proud to be Americans, especially today; yes, *especially* today. We all know that Kaplan’s parents aren’t the same as our folks. They were born on the other side _____,’

‘So were mine,’ chuckled McCullough, a rangy red-headed Scotchman universally liked despite an ironic wit.

¹ *A War Policy for American Schools*, page 19. National Education Association of the United States, 1201 16th St. N.W., Washington, D.C.

‘What I mean is’ — persisted the president, visibly embarrassed — ‘well, Kaplan’d be uncomfortable here, that’s all.’

‘Let’s cut the crap, men. Kaplan’s a Jew. Let’s say it right out. Hitler never minds saying it. Haven’t Americans the guts of Hitler?’

This remark, from a usually silent, pale-faced, spindly New Englander of Mayflower descent, startled everybody and enraged the president.

‘But the constitution’ — he spluttered — ‘the constitution says — Boys, are you going to pass up the whole constitution?’

Before he was through, everyone felt that the Constitution of the United States itself was involved.

The Hate Impulse in Nurseries and in Nations

But even for men of good will, who sincerely desire to see the world governed by good will and who strive to rear their children, by both word and act, to democratic principles, there are still obstacles, and great ones. Their task is to make possible a world in which the cooperative principle replaces the power principle, and where a commonwealth of free men can take the place of a system of exploitation of the weak by the strong. It involves also rearing the kind of people who can fight when necessary but do not depend for their satisfactions on the pursuit of dominance and

power. For this, mankind needs not only education and re-education, but freedom also from inner anxieties, unacknowledged grievances that have little to do with the facts of the outside world or with economic self-interest. It is not enough to strive to educate young people in attitudes of justice and friendliness toward the stranger at the gates, important as this is. We must also gain more accurate knowledge of the *unconscious* motives that prompt men, even civilized men, to flare into hatred against each other and to murder and destroy in the face of rational proof that it is clearly against their own interest to do so. The problem of why aggressive purposes and hates are so much more readily released in some men than others is a problem worthy of the most painstaking research.

Parents and teachers are confronted with the same problem in children during the nursery years and later. While some learn the give-and-take and compromise of social living readily enough, others maintain a detached and suspicious attitude or are downright belligerent bullies. A further complication is that parents are of two minds as to what they want in their youngsters. While trying to train them in ways of gentleness and to sensitiveness to the needs of others, they cannot help realizing that this is scarcely a realistic preparation for living in our present type of cut-throat society where the principle that the Devil takes the hindmost prevails and where the race is to the strong.

Children begin to get wise to these inconsistencies when they first start to discover that the grown-up world does not really mean what it says. Even their fathers and mothers, especially perhaps their fathers, who best know the world's hardness, begin to fear that the non-fighters among their sons may turn out to be merely ineffectual weaklings. No matter what they say, and

despite some real misgivings, few parents can conceal the glow of pride if it is *their* child who is the dominant member of his small community. If on the other hand it is *their* son who possesses the gentler virtues, they cannot escape the gnawing fear that he will one day get the worst of it. A further confusion arises by failure to understand that cruelty, aggression and the impulse to destroy are an inherent part of the instinctive equipment of men and beasts. They are not grafted on us by 'wrong teaching,' as some naïvely suppose. We shall never learn to cope with these things adequately unless we face the facts as they are and learn to study the conditions under which such impulses can be minimized or directed into useful channels.

Before the war, there were several attempts to find means by which young people could be reared in closer relations with people of other nationalities, thus paving the way for a more genuinely international outlook. Such projects were built on the hope that by educating children early through books, discussions, and closer knowledge of people of other races and nations, the sense of separateness could be broken down and replaced by feelings of warmth and appreciation. Even very young children were given books and pictures in which Japanese, Russians, Italians and others were presented, not as creatures different and a little ridiculous but as people who were their potential friends and who had something of value and charm to offer American children. For older children, there were various experiments in 'international living.' Certain schools and universities made a point of inviting various nationalities to come together in their dormitories so that friendships and understanding might spontaneously develop. Foreign tours were popular. American children lived for periods of weeks or months in ordinary homes in

France, Germany, or other nations. Psychologists made painstaking studies on 'race attitudes' in children, and believed they could show that where prejudices existed they were the result of long indoctrination by the subtle attitudes of the group in which children had lived. Such attitudes, it was claimed, could be 'reconditioned' by exposure to other kinds of influences, in specially selected talks, movies and discussions with a leader. It was claimed that changes for the better persisted, as could be demonstrated by retesting after some time had passed.

All these efforts were good as far as they went and tended to widen young people's cultural outlook. Yet it must be confessed that once the issues are tightly drawn, those charming little Japanese children in the book we once loved in childhood somehow seem to have no relation at all to the capturers of Bataan or Hong Kong, and the memories of the fun and friendships in the German family we lived with and the walking trip through the Schwarzwald are easily replaced when political necessity calls for it, by other less happy memories and less endearing traits of the same people. Educated Europeans have for centuries traveled widely in each other's countries, done business, intermarried, spoken each other's languages and also, alas, bitterly hated each other. As for Orientals, we suspect that it may be easier to appreciate them when we stay close at home. There are no signs in countries like India and Malaya that East and West, when they live together, waste much love on each other.

The annals of psychiatry are full of records of how the aggressive, hostile, chip-on-the-shoulder attitudes in human beings gain the ascendancy in some individuals until they crowd out whatever is affectionate and loving. The record extends far back to the beginnings of these things in the nursery years. Fortu-

nately, the history of most human beings is one of increasing ability to gain satisfaction from friendly relations with mankind and tolerance for the rules of fair play. When this happens, it becomes easier to give up purely selfish aims. Yet, as we watch children, we are struck with how intense this struggle can be; observing grown-ups, it is equally clear that many of them never grow to sound maturity in this respect, but carry their resentments unabated, if disguised, throughout life.

According children just and reasonable treatment is not always enough to get results. The truth is that children do not always respond in kind. Perhaps on the whole they do, but there are many exceptions. In any group or in any family, there is perennially the child who greets reasonable approaches with sullenness and resistance, who seems suspicious of the world in general, and is subject to periods of anger and hate toward the very parents or others on whom he depends for love. Parents are unprepared for these things. They are frightened by them, feeling either that they have failed in the right corrective measures at the right time or that they have an inherently bad child. They then begin to 'crack down,' in the hope that when a child discovers that his behavior is intolerable, he will mend his ways.

This is the well-known 'common-sense method.' Like most common-sense methods, it works part of the time and on some children. Its advocates are often offensively smug in insisting that it will always work. But it is deceptive. It won't. There are many children for whom 'cracking down' only increases their stubbornness and confirms their fixed belief that they are mistreated. Their grudge against the world increases, and they go on the hunt for quick pleasures to relieve the painful emotional tensions that this state of mind produces. Therefore, they cannot

tolerate the slightest disappointment, for it is just one more discomfort; they demand special privileges, are greedy for possessions, for food, for sweets, for power and domination in relation to their fellows.

Yet not all resentful and angry children show it so directly. Some become docile so quickly that they seem almost to have been born that way. We speak of them as 'timid' or 'oversensitive,' and sometimes praise them as 'so unselfish.' Such a child does not dare to fight for his rights nor let himself get angry. He cannot tolerate any but loving attitudes in himself. This is because, quite unconsciously, he knows that if for a single moment he lets go with those hot resentments, jealousies, envies, and ambitions that most normal youngsters express freely in the early years, the lid may blow off entirely and his hidden feelings run riot. Somewhere in him has arisen the belief that if this happens, he will lose the love of those on whom he depends and be overwhelmed by loneliness and a sense of unworthiness. There are, besides, innumerable other character patterns behind which primitive aggression, that 'beast in the jungle,' may lurk. As well as hiding behind excessive goodness, exaggerated gentleness and passivity, it hides also behind anxieties, timidities and fears, or even sometimes, behind illness and bodily 'symptoms.'

Our potential Hitlers and Mussolinis are by no means always the swashbuckling bullies in childhood. Neither are the rank and file of those who respond to their call and follow fanatically. The apparently 'good,' industrious, serious child, if we are keen enough to detect it, may also be found sometimes harboring resentments and hates which he himself may not recognize till the call comes and he is let loose. Then he may act with ferocity and fury, gathering momentum as he goes and attracting to his num-

bers others who never knew before how avidly they could feed on hate.

Educating for Peace

The problem of educating men to hate violence is the same as the problem of educating them to love life. Only as human beings find joy in the creative possibilities life offers, and in the warm feelings that can bind people together, can they be persuaded to renounce the ways of death. Such education begins in the nursery and even in the cradle. A contented, satisfied, bountiful infancy — one that is bountiful in food and warm contacts with parents and others — is the first step for preventing the grudges of later years.

All those conditions of early childhood that make for mental and emotional health tend also to produce men of good will. All that is embittering and frustrating and that builds feelings of inferiority tends to foster the kind of personality which, all unconsciously, waits for the moment to strike back.

Much has already been said about the importance for the child's later personality of an abiding belief that his mother loves and enjoys the mere physical fact of his existence. This is the first condition for mental health and must be restated in this connection. We know, besides, that he needs the physiological pleasures of eating, eliminating, sleeping, and playing in his own time and

way. A little later, when he is more in contact and therefore in conflict with other members of the family, he needs to be able to express anger and hate without too much moral censure. He must discover, of course, that there are certain things he may not *do*. He may not strike the baby or bite, kick, or slap people incessantly. There will be times, of course, when he may lose control and do any of these things. But when he does, he is ashamed whether he shows it or not. He knows he has done wrong, fears that he may lose his parents' love through such acts, and is therefore better off if he is with grown-ups who can forestall such behavior and keep it within bounds. He should not, however, be made to believe that it is bad even to *feel* angry. He should not be subjected to attempts to argue him into a state of love that he does not yet feel. Psychiatric studies of individual life histories show repeatedly that if hate and aggression are dealt with tolerantly in early childhood, their chances for successful resolution are far better than if treated by stern reprisals, or worse, by moral bullying.

Still later during school age, all the interests, activities, friendships, hobbies, and vigorous physical play belonging to this period have a share in draining old aggressions. In addition, they offer experiences with satisfactions other than those to be had from power alone. Through them a child progressively discovers the pleasures of give-and-take living. This is the period of acquiring all sorts of intellectual skills and of games and sports. Aggression there is in plenty, but usually healthily expressed through athletic competition, through interest in adventure, 'mystery' and 'horror' tales, through games of Indians, or more lately G-men and gangsters. The comics and radio programs offer abundant material. Today, of course, as we should expect, everything con-

nected with war is uppermost in children's play. These things are at once a symptom of the love of violence in us all and an outlet and safety valve as well. How long ago it seems that military games and 'war toys' for children agitated the members of peace societies! To any student of childhood, it is clear that the sources of militarism lie elsewhere.

Education to be successful must concern itself with the problem of straightening tangled emotions as a necessary step to freeing the mind. Teachers and parents alike are puzzled continuously by the child who cannot receive what they have to give, not because they don't present it ably or because he is inherently slow mentally, but because wholly unconscious psychological forces operate to prevent it or drive him uncontrollably in other directions. When this occurs, mere teaching will be powerless until the emotional block can be cleared away. Everyone knows the kind of child who passes an excellent examination in civics for example, yet lacks any ability to make contacts with his fellows on such a plane that he can become a good citizen. Biography abounds in the lives of men with brilliant philosophical or scientific minds who yet manage their personal affairs like imbeciles or behave in the most caddish manner imaginable.

Education's job is more than imparting knowledge. It must find also new insights and techniques to develop men and women who can behave, as well as think and talk, like human beings. The clearest intellectual grasp of the meaning of democracy or of the doctrine of good will toward men is useless and perishes at the first assault unless men's hearts are also free to accept it and live by it.

Education for Adolescents

Although this kind of consideration of the emotional and often unconscious basis of education must be considered at all times, at adolescence, if all has gone well, youngsters begin to be ready for more reflective thinking. Parents and teachers should make the most of this period. Although it is by no means true of all adolescents, the years from twelve to twenty usually mark a widening in the range of interest and an intellectual awakening of the greatest importance. Now the youngster really begins to be ready for facts and theories and the exciting battle with ideas. This is the period of 'jam sessions' and excursions into all kinds of adult ways of living and thinking. The young person begins to take what he is taught much less for granted. He becomes argumentative, skeptical, and critical, and often, therefore, very exasperating. He demands to know how things came to be as they are and why it wouldn't have been sensible to run them altogether differently. He questions everything from his mother's hair-do to the way his father votes or runs his business.

All this means that he is growing up and trying how it feels to be independent. Such a process is often a painful, long-drawn-out affair. Parents during this period nearly always make the mistake of withholding from the youngster invaluable chances to take responsibilities and try himself out. They argue that he 'isn't ready for it,' as proved by the fact that he can't even keep his room tidy, or 'should get over his fool ideas,' and the young per-

son thereupon becomes irritable and frustrated, impatient of the fact that he is still young and cannot yet be his own boss in every respect. Yet painful though it is, this is a period of immense growth and ferment, and the cockiness that is part of it is a none too successful device to conceal the pain of self-doubt. Under a front of self-confidence the young person tries to hide the fear that after all he hasn't 'got what it takes.'

Idealism too is not far beneath the surface. Most young people, whether they know it or not, are irked by the smallness of the stage on which they play their lives and are all ready to be caught by the flame of great events. With both mind and feeling they want to understand and to experience *all*, and if they can only find it, to dedicate themselves to something bigger than themselves. Here, then, is the moment when education can go forward consciously and directly and move at an amazing rate. Overnight almost, the child changes into a citizen, or at least is clamoring to do so if we have ears to listen. Parents and teachers, if they are to make good their right to be the guides of youth, must be able to lead the way. Young people now need hard factual instruction. They need information about the problems and techniques of a democracy. They need historical, political, economic, and scientific education. They need a chance to think out loud in contact with maturer minds than their own, mature enough to be patient with their apparent dogmatism, flightiness, and instability.

— *And for Grown-Ups*

Of late, there have been too few opportunities for young and old to share real experiences and blaze trails together. Perhaps now at this great turning point in America's history, ways can be found for them to join hands again in exploring the past events and present problems of the nation.

As a first step, parents would do well to expand their own knowledge, realizing that school is not the only place for thinking. Many adults, even those who are American-born, know very little of the history of the United States even though they may once have 'had a course' back in high school or college. There is scarcely anyone who wouldn't profit by reading or re-reading some of the fine histories of America, a few of which are listed at the end of this book. Every American, too, should know at least one biography each of Washington, Jefferson, Hamilton, and Lincoln. In addition, he needs at least a bowing acquaintance with Roger Williams, Tom Paine, William Penn, Benjamin Franklin, Andrew Jackson, William Lloyd Garrison, Robert E. Lee, Thomas Edison, and Woodrow Wilson — not just a vague idea about them, as that So-and-So 'discovered electricity' or was the 'Confederate General during the Civil War,' but enough to know in what setting they lived and worked and why they were unique and significant. The literature of America has much to tell, too. Louisa Alcott, Mark Twain, and more recently, Theodore Dreiser are only a few of the old-timers who still hold top

places among more recent fiction. American folk-music should not be ignored, especially Stephen Foster and the Negro spirituals. There are lots of both to be had in recorded music. American painting has its own special message, and an exhibition by American artists can warm us by the beauty and meaning in the everyday things we personally know so well.

Today every home needs an atlas (Rand-McNally, for example) and an encyclopedia (the Columbia comes in one volume) *and* the habit of consulting them whenever there is an allusion to a place, an event, or a person we are vague about. It's rather fun to check up on a fact, to see how near we come.

Most people read their local newspaper. Unless it has a really good coverage on international affairs and devotes the space to them that events today justify, it would be a good plan to read one of the great metropolitan dailies, or at least one of the several very adequate weeklies devoted to current news.

For those who are and even for those who aren't radio fans, fifteen minutes of a good commentator on national and international affairs is worth mixing with other favorites.

There are millions of Americans who haven't read the Declaration of Independence for thirty years or have never read the Constitution of the United States. These are documents that should be more than merely read. They need to be discussed and digested. The first ten amendments to the Constitution, known as the Bill of Rights, deserve special attention. Here is something for the proverbial long winter evening with the family or for a discussion group or for reading aloud during a part of afternoons at the Red Cross workrooms.

It is also important for Americans to know who other Americans are. Here is the list:

40 million of British origin
16 million Germanic
12 million Negro
10 million Irish
5 million Italian
5 million Scandinavian
5 million Slavic
5 million Poles
5 million Jewish
2 million French
1 million Mexican
 $\frac{1}{4}$ to $\frac{3}{4}$ million each of Finn, Lithuanian, Spanish, Greek, Oriental and American Indian.¹

This list is illuminating because really to understand and accept it is the essence of Americanism. 'The proposition that all men are created equal' never was intended to mean that they were similar, but rather that equality under the law and equality of opportunity translate into terms of social and political living the Christian doctrine that all men are equal in the sight of God. Too many Americans of favored groups cannot, in spite of all the evidence to the contrary, get over the idea that an American is a person of British origin or one who has features and coloring and perhaps a name that make him scarcely distinguishable from this group. Yet Americans of British origin actually form considerably less than half the number of our citizens and are merely one of the many elements in the 'American dream' — that dream of the melting pot where peoples from all nations live together in unity and where there is an open road to talent. Tolerance, if it means anything, must mean more than just tolerating people, more in other words than condescension. It must be purged of

¹ David Cushman Coyle, *America*. National Home Library Foundation, Washington, D.C.

the notion that we will put up with Americans of different features or color only if they will 'stay in their place.' It means the birth of a spirit that appreciates what citizens of all kinds and origins have to contribute to American life. It means an understanding of the needs and feelings of every group. Americans are not a 'race.' (Neither are Britons or Germans or French or Russians or Jews, for that matter.) All people of European origin and most others as well, are mixtures of earlier races which were themselves mixtures, so that, as every scholar knows, the word has almost lost its meaning.

Since isolationism is a thing of the past, no parent or teacher can stop short with a knowledge, no matter how excellent, of America alone. We are now one of twenty-eight United Nations standing shoulder to shoulder in the greatest fight of history, yet even those who have had the best of high-school or university educations have spent scant time in becoming acquainted with the problems of Mexico or the other American republics or with the great nations of China or Russia, who now are bearing the heaviest burdens and fighting the major portion of America's battles. Though source material on these nations is still hard to find, there is already a move within the schools and on the popular lecture platform to include at least some knowledge of these nations in the curriculum and to make information more available to everyone. The average American knows nothing whatever of the Chinese beyond that they are a yellowish people with slant eyes who talk pidgin English and whose men in the olden days wore pigtails. Even the most elementary knowledge of the antiquity and beauty of their culture or the industry and courage of the plain people today, who dug the Burma Road with their bare hands and died like flies of malaria so that the necessities of life

could flow into their country from without, are lacking. Few know even of the young Chinese Republic with its leader and his American-educated wife.

The Foreign Policy Association, in New York City, can furnish informational guides of all kinds on the Latin American countries. The Institute of Pacific Relations, also in New York, is now ready to furnish upon request pamphlets and guides to reading on the Orient to anyone who inquires.

Toward Russia, our attitude has been frankly hostile until the magnificent fighting spirit of its men and women won our deep respect. With Russia as well as China now our ally, and therefore likely to sit down with us at the peace table, it is the duty of anyone who presumes to guide young people to inform himself also about Russia under the tyranny of the Czars. This was a tyranny toward which we felt no special indignation since it exploited the poor instead of attacking the rich. We need to know more of the almost universal illiteracy of the people during those times and the process by which the Soviet Government leaped centuries to remedy these conditions in twenty years to take its place among modern nations.

What We Are Fighting Against

Though the steps leading to Fascism must also be considered, what we are fighting against is a much simpler thing, perhaps,

than what we are fighting for. Therefore it will be easier to make it clear to our children.

First of all, we are fighting in Hitler an international gangster who has imposed the gangster outlook on all German youth. This is not mere propaganda; it is a fact verifiable by the writings and utterances of German leaders and is available for all who care to read. This gangsterdom is endowed with a fanatic zeal because it believes in the mystical superiority of German 'blood' over all others and therefore in a 'destiny' to make all other peoples its slaves by no matter what means. All this is clearly set forth in Hitler's own book, *Mein Kampf*, now available in translation.

Such a doctrine, of course, leads to every manner of atrocity that will further the purpose of German mastery. The outrages we hear of are far more than the inevitable accompaniments of social upheaval and war. They are a deliberate philosophy, implanted by leaders and accepted by the masses. The following are typical of thousands of Nazi utterances:

We Germans have been called by Fate to break with Christianity. . . . The teaching of mercy and love of one's neighbor is foreign to the German race and the Sermon on the Mount is, according to Nordic sentiment, an ethic for cowards and idiots.

From one of Hitler's satellites we hear:

It is only on one or two exceptional points that Christ and Hitler stand comparison, for Hitler is far too big a man to be compared with one so petty.

As to the relation between the sexes:

Lifelong monogamy violates and injures the race. . . . If we only shed the cultural nonsense of monogamy, Nature has made it possible for one stalwart fellow to suffice for ten or twenty girls. Round up a thousand German girls of the purest stock. Isolate

them in a camp. Let them be joined by a hundred German men equally of purest stock. If a hundred such camps are set up, you would have a hundred thousand thoroughbred children at one stroke.

The Japanese, who are unlike the Germans in so many ways, are like them in their fanatic belief in their destiny to rule and exploit other people. They too have openly proclaimed this doctrine. That is why it is important not to make the mistake of thinking that Pearl Harbor was the beginning of this war and that we are fighting mainly because the Japanese stabbed us in the back. Back of that event was the time Japan stabbed China in the back and Italy Libya; as for Germany, its long list of victims starting with Spain and Czechoslovakia reaches out, octopus-fashion, to all corners. When Japan went into Manchukuo and Italy into Libya, when Germany sent troops to fight with the Spanish fascists, this was the beginning of the attack on democratic peoples everywhere, and therefore on the United States. Some of us were slow to admit it. We hoped that the world could exist half slave and half free, but we know now that just as the nation could not so exist in Lincoln's day, no more can the world today. So long as nations like Germany and Japan and Italy believe that they are 'superior' nations with a divine right or 'destiny' to enslave other people and to use them to enrich themselves, nobody is safe anywhere.

What We Are Fighting For — A New Doctrine

In entering this war, America has thrown in her lot with a new principle never before clearly pronounced or aggressively defended. This principle states that tyranny and enslavement cannot be permitted in any corner of the globe. Parents must think carefully before they subscribe to this doctrine. It means that, *for all times*, what happens in Russia is as much our business as what happens in Alaska or the Philippines; it means that the fate of remote-sounding places like Manchukuo is actually closely linked with our own. It isn't easy for people living in Kansas to know why we should 'send our boys' to defend the integrity of these distant peoples, or to grasp that the world is now so small that international gangsterdom constitutes a universal threat against which we can defend ourselves only by making common cause with whomever the aggressor has attacked.

Everybody has a stake in winning this war, but parents have a special stake in winning the peace. The kind of world that is to follow after, is the world that their children and grandchildren will have to live in; parents are therefore inevitably concerned that it should be no mere temporary truce which, like the period 1918-1939, sowed the seeds of future war. Because of their deep concern for the future, parents can never abandon the belief that some sort of world federation and the outlawing of war between nations is no more impossible than the movement for federal union that gave birth to the United States. Although the way

may be long and discouragement and disillusionment will surely dog our efforts, we must never again lapse into the position of selfish isolationism that brought the whole world to grief.

It has been said that 'All men desire peace, but few desire those things that make for peace.' This is the hitch. We cannot achieve the old dream of peace on earth unless we are ready to make sacrifices which thus far we have not begun to envisage.

Whether they know it or not, people are too prone to think of the war as a few tough years during which we tighten our belts and deny ourselves certain luxuries and conveniences in order that we may be sure to have these things back again when the war is over. Some day, however, the showdown will come and we shall all be called upon to decide whether or not the preservation of our present way of living, that gives so lavishly to the few and withholds so cruelly from the many, is what we mean in our hearts by the 'American way.' Is this all that we are fighting for? Or will the comfortable classes be willing instead to surrender some of their comforts for the sake of coming closer to insuring a good life for all.

For the sake of a true commonwealth of nations America may have to renounce some of her independence in order to become a part of a new international society. Today it is neither possible nor even desirable perhaps to make blueprints for this new world. Yet just because we cannot now see the way in clear detail or adopt a definite plan for peace, there is all the greater need to be clear and unequivocal about its goals. Unless we, the parents of future generations, have this clarity and preserve it against all odds, we shall again become befuddled by the professional politicians and materialists who will descend like vultures when the last gun is fired and the official carnage is over, ready to destroy the spiritual things that have inspired us to victory.

A Wartime Pledge for Parents

For parents in wartime, therefore, we propose a pledge:

1. That we shall never stop this war until Hitlerism, whether in Germany, Japan, Italy, or anywhere else, has been wiped from the earth, because we believe this to be a necessity to insure the chance for a decent life for our children and other people's children.

2. That we feel a special obligation to see that the peace to follow is not animated by a spirit either of revenge or of soft-headed appeasement. We know from our experience that 'punishing' an emotionally sick child never solved the problem but usually made him worse. We know also that 'giving in' to him or even approaching him in a kindly spirit of sweet reasonableness did not meet the issue either. In a desire to see the good things of life put at the disposal of all people, whether Americans, Germans, Jews, Japanese, or others, we must be sure that we face this task with more than good will alone. Any peace we sanction must rest on a foundation scientific and realistic enough to prevent repetition of further criminal outbreaks.

3. That we shall not be duped by the schools of thought which claim either that 'War is human nature' and therefore inevitable, or on the other that war is wholly the result of 'economic insecurity' which can be solved wholly by economic adjustments. We know from our own experience that the problem of aggression, whether in the nursery or in the world at large, goes deeper than

this, and that in addition to the question of 'have and have-not,' its psychological origins play an enormous part and need careful study.

4. That we shall not be duped by those fifth-columnists ever in our midst, whether foreign or American-born who, while giving lip-service to 'democracy,' in their hearts despise it and instead worship the god of power; and who would rather see a fascist way of life triumph in America than risk the loss of their privileges or the privileges of their social class.

5. That we shall work heart and soul for some sort of plan for world federation in partnership with all other nations regardless of race or color who favor progress toward a democratic way of life, and that we prepare to surrender some of our own nationalistic 'rights' if necessary to secure this new order.

6. That we shall work heart and soul for the kind of society where for all men there is 'freedom from want' — what Vice-President Wallace meant when he said that we are fighting 'for the right of every child to a quart of milk a day.' If it turns out that this means the comfortable classes surrendering some of their comforts, let us be ready permanently to surrender them.

Above all, I believe that parents should pledge themselves to unceasing devotion to these problems on which the whole future depends. Their duty to do well the small tasks of daily life has surely never meant that they should cease to be citizens or give up the duty to feel deeply on matters of the state, of moral and spiritual truth, and to translate these feelings into their acts as citizens. What children need from their parents is something more than intellectual instruction, important as this is. They need to discover that their parents are people of passionate convictions, which they believe to be dearer than life itself. It is a solemn

moment for a child when he discovers that his parents are deeply shaken by things greater than themselves, greater even than home and family, that there are things worth dying for and beliefs to which man dedicates himself without counting the cost. Although it takes years for a child to discover what these things are and why they are precious, the moment the discovery of their fervor creates the first stir within him, the birth of an adult gets under way.

Parents, especially thoughtful parents, have been too tentative in what they have offered their children. They have been too afraid of being 'unfair,' or 'imposing their own point of view' on a child, or of not allowing him 'freedom to develop in his own way.' Giving a child freedom to develop is a doctrine with which there is no quarrel, but surely it should never mean muzzling the adults who are part of his life, or imposing on them the ridiculous obligation of 'presenting both sides' in such a way that a young person is left with the conclusion that nothing, no matter how patently evil, can be called bad, or that there is no truth, which, if somebody doubts it, may not as fairly be called untruth. Did the geographers of Columbus's day, in expounding the doctrine that the earth is round, caution their pupils to accept it tentatively since there were those who believed it to be flat? On the contrary, after examining the evidence, they stated flatly, '*This* is true. *That* is false,' and could not honorably do otherwise. There are times, and one of them is certainly today, when the moral order should borrow just this positiveness of science. Moral judgments, it is true, like scientific ones, must be based on knowledge. We need to understand before we hold opinions. We need

to explore quite dispassionately, for example, how movements like fascism and monsters like Hitler came into being to ensnare the minds and souls of thousands of plain men and women. But just as we study crime, delinquency, perversion, and disease in society without doubting their evil, so also must we be clear where political and moral evil lie. To do anything else in the name of tolerance or liberalism is indeed to commit moral suicide.

What we shall teach our children, then, depends ultimately on what we ourselves believe. If we believe nothing much, if the moral universe has, for us, no great realities, if the spectacle of injustice does not make us burn to set it right, if human suffering touches in us nothing that impels us to take action, if the spectacle of power for the sake of enslaving the majority of mankind does not inspire us to build our own strength great in order to free it — then indeed our children will be spiritually empty. No church or school in the world to which we may entrust their education can ever atone for so devastating a loss. What we tell the children can be nothing but what we know ourselves, not what we know to say with our lips, but what we are so deeply committed to that our children find it out in spite of everything.

Under these conditions, and only under these, sound knowledge and excellence of scholarship will have a more important place today than ever before. The more widespread they are and the more surely they find their way into the ordinary home and the ordinary school, the better are our chances, both of early victory and a peace more likely to endure than one built on the bitterness engendered by war. But parents must not consent, either, to a spiritless, makeshift peace dictated by weariness. Unless the peace can be passionately constructive and unless we can somehow imbue our children with a depth of conviction to preserve it

in that spirit, it will surely crumble to ruin once again. Let us dedicate ourselves, then, to teaching our children not to oppose hate with hate, German and Japanese power-lust with Anglo-American power-lust, but to challenge hate of mankind with an equally passionate love of mankind, a love strong enough to employ all of science and technology on its side, and to make at least a beginning to building a world where fellowship among all men is the guiding principle.

THE END

Reading Lists

I. A BACKGROUND BOOKLIST ON OUR ALLIES, OUR ENEMIES, AND CURRENT AFFAIRS FOR PARENTS AND TEACHERS

- Chamberlin, William Henry. *Modern Japan*. Webster Publishing Company. \$.40.
- Clark, Elizabeth Allerton. *People of the China Seas*. Webster Publishing Company. \$.40.
- Davies, Joseph E. *Mission to Moscow*. Simon and Schuster, Inc. \$3.00.
- Dean, Vera Micheles. *Europe in Retreat*. Alfred A. Knopf. \$2.75.
- Duffett, W. E., Hicks, A. R., and Parkin, G. R. *India Today*. The John Day Company. \$1.75.
- Eppse, Merl R. *The Negro Too in American History*. National Education Publishing Company, Nashville, Tenn. Revised edition, \$3.
- Green, Philip Leonard. *Our Latin American Neighbors*. Hastings House. \$2.00.
- Headline Books*. Published six times a year by the Foreign Policy Association, 22 East 38th Street, New York City. \$.25 each.
- Herring, Herbert. *Good Neighbors*. Yale University Press. \$3.00.
Argentina, Brazil, Chile, and seventeen other countries.
- Kennedy, Raymond. *The Ageless Indies*. The John Day Company. \$2.00.
- Levinger, Lee Joseph. *History of the Jews in the United States*. Union of American Hebrew Congregations. \$2.00.
- Poliakov, Alexander. *Russians Don't Surrender*. E. P. Dutton and Company, Inc. \$2.50.
- Pringle, John Martin Douglas. *China Struggles for Unity*. Penguin Books, Inc. \$.25.

Public Affairs Pamphlets. Public Affairs Committee, Inc. 30 Rockefeller Plaza. \$.10 each.

Brief, up-to-date information on current domestic issues.

Schuman, Frederic L. *Design for Power.* Alfred A. Knopf. \$3.50.

Shirer, William. *Berlin Diary.* Alfred A. Knopf. \$3.00.

Stewart, Marguerite Ann. *Land of the Soviets.* Webster Publishing Company. \$.40.

Taylor, George E. *Changing China.* Webster Publishing Company. \$.40.

War Department. *The Background of Our War.* Farrar and Rinehart. \$2.00.

Yugow, Aron. *Russia's Economic Front for War and Peace.* Harper and Brothers. \$3.00.

II. THE AMERICAN SCENE — PAST AND PRESENT — AND OTHER
BOOKS FOR CHILDREN

(Selected from a list published by the Child Study Association of America, 221 West 57th Street, New York City, New York.)

For Ages up to Twelve

Bunn, Harriet. *Story of Democracy*. Basic Social Education Series. Row, Peterson and Company. \$.28.

A brief but comprehensive survey of the growth of democracy, from the time of the Magna Carta until today.

Cavanah, Frances. *Marta Finds the Golden Door*. Grosset and Dunlap, Inc. \$.50.

Hope pervades this story of a little girl who finds refuge in America from the Nazi Terror.

d'Aulaire, Ingri, and Edgar Parin. *George Washington*. Doubleday, Doran and Company, Inc. \$2.00.

A picture-story of the life of George Washington to his presidency. Edmonds, Walter D. *The Matchlock Gun*. Dodd Mead and Company. \$2.00.

A brave little Dutch boy of 1756 defends his home in Hudson Valley. Field, Rachel, selected by. *American Folk and Fairy Tales*. Charles Scribner's Sons. \$3.00.

A notable collection of folk tales from north, east, south and west. Flagg, Mildred Buchanan. *A Boy of Salem*. Thomas Nelson and Sons. \$1.00.

The early struggles of the Puritans in England and New England. Judson, Clara Ingram. *Boat Builder, the Story of Robert Fulton*. Charles Scribner's Sons. \$1.50.

Invigorating, splendidly illustrated biography of a man of action. Lambert, Clara. *The Story of Alaska*. Harper and Brothers. \$1.00.

For each page of beautiful, dramatic picture, a vivid text describes the land, its people, and its resources.

Lawson, Robert. *They Were Strong and Good*. The Viking Press. \$1.50.

The best of American tradition briefly reflected in the author's family history.

Leaf, Munro. *Fair Play*. Frederick A. Stokes, Inc. \$1.50.

The hows and whys of democratic law and order explained in a simple and telling way, with humorous drawings.

Malcolmson, Anne. *Yankee Doodle's Cousins*. Houghton Mifflin Company. \$2.50.

Regional folk tales of American folk heroes, bubbling with exaggeration, piquancy, and excitement, in a most welcome book.

McClintock, Marshall. *The Story of the Mississippi*. Harper and Brothers. \$1.00.

For each page of beautiful, dramatic picture, a vivid text describes the land, its people, and its resources.

Mitchell, Lucy Sprague. *North America*. The Macmillan Company. \$3.50.

Stories of our continent, its land, its people, and its industries, told with sweep and enthusiasm.

Mitchell, Lucy Sprague, and Lambert, Clara. *Manhattan Now and Long Ago*. The Macmillan Company. \$3.50.

The many threads of the contemporary city are woven into stories leading back into a living past.

Petersham, Maud and Miska. *An American ABC*. The Macmillan Company. \$2.00.

A valuable informational book for young and old, beautifully illustrated.

Proudfit, Isabel. *River-Boy: The Story of Mark Twain*. Julian Messner, Inc. \$2.50.

A stirring and stimulating biography of Mark Twain almost as exciting as his own books of the Mississippi.

Pyne, Mable. *The Little History of the United States*. Houghton Mifflin Company. \$1.75.

A lively and valuable picture story hitting the high spots of American history.

Sterne, Emma Golders. *America Was Like This*. Dodd, Mead and Company. \$2.00.

The viewpoint of children dominates this group of gripping stories from the time America was new until the present day.

Stevenson, Augusta. *Abe Lincoln: Frontier Boy*. Bobbs-Merrill Company. \$1.25.

Incidents from Lincoln's youth in his frontier home, told very simply for young children.

Studebaker, John W. (ed.). *Our Freedoms: Liberty of the Press. Right of Free Speech. Fair Trial. Religious Liberty. The Rights We Defend*. Row, Peterson and Company. Each \$.48.

Five well-illustrated, clear books of the rights and privileges granted to all Americans under the Constitution.

Usher, Roland G. *The Story of the Pilgrims*. The Macmillan Company. \$1.00.

A very simple and realistic story of the Pilgrims in a small, straightforward account.

We're All Americans. Teacher's Manual Number Two for Elementary Schools. Council Against Intolerance in America, 60 East 42d Street, New York City. Free to all teachers.

A group of realistic modern stories about second-generation children in America.

Wheeler, Opal. *Stephen Foster and His Little Dog Tray*. E. P. Dutton and Company, Inc. \$2.00.

A youthful biography written with sentiment and warm affection and including some music of this composer's songs.

For Ages over Twelve

NOTE. Books marked * indicate adult as well as youth suitability.

Historical Stories and Fiction

Boyd, James. *Drums*. Charles Scribner's Sons. \$2.50.

A splendid Revolutionary story set in the old South.

Burman, Ben Lucien. *Steamboat Round the Bend*. Grosset and Dunlap, Inc. \$.75.

A colorful tale of Mississippi River fold and shanty-boat people.

Chambers, Robert W. *Cardigan*. Harper and Brothers. \$2.50.

Adventure, heroism, treachery and deceit in Colonial America.

Curl, Grace V. *Young Shannon: Scout With Lewis and Clark*. Harper and Brothers. \$2.00.

Absorbing account of this stirring expedition told from the point of view of its youngest member.

Curtis, Anna L. *Stories of Underground Railroad*. Island Workshop Press Cooperative. \$1.75.

Fascinating stories of the escape system used by Quakers to free Negro slaves, with emphasis on the part played by children.

*Ferber, Edna. *Show Boat*. Modern Library. \$.95.

A delightful novel of river life just 'yesterday.'

Fernald, Helen Clark. *Smoke Blows West*. Longmans, Green and Company. \$2.00.

The melodramatic events leading to the pushing through of the first railroad to Indian territory in 1869.

Foote, John M., arranged by. *Patriotic American Stories*. The John C. Winston Company. \$1.00.

A good collection which includes 'The Man Without a Country' and 'A Message to Garcia.'

Jackson, Helen Hunt. *Ramona*. Little, Brown and Company. \$2.50.

The classic romance of a beautiful half-breed girl and Alessandro, the proud Indian, in a sympathetic novel of early California.

Key, Alexander. *Liberty or Death*. Harper and Brothers. \$2.00.

An unusual story of the American Revolution which clearly differentiates the various social groups involved and their lack of unanimity. Means, Florence Crannell. *Shuttered Windows*. Houghton Mifflin Company. \$2.00.

The story of a young colored girl from Minneapolis who goes South and finds the adjustment difficult but worth while.

*Melville, Herman. *Moby Dick, or the White Whale*. The John C. Winston Company. \$2.50.

A classic masterpiece of the sea a hundred years ago.

Nelson, Rhoda. *This is Freedom*. Dodd, Mead and Company. \$2.00.

High adventure in a fast-moving tale of the settlement of the West through the Mormon flight from religious intolerance.

*Roberts, Kenneth Lewis. *Rabble in Arms*. Doubleday, Doran and Company, Inc. \$2.50.

Despite their tattered uniforms, the courage of the Revolutionary soldiers carries the rabble rebels to victory.

Robinson, Gertrude. *Sons of Liberty*. E. P. Dutton and Company, Inc. \$2.00.

A young boy's contribution toward freeing his country during the Revolution in a stimulating story.

Snell, George. *And If Man Triumph*. The Caxton Printers, Ltd. \$2.50.

A rapid and moving tale, told in the first person, of a trek across the deserts of Utah and the mountains of California in search of gold.

Sperry, Armstrong. *Wagons Westward*. The John C. Winston Company. \$2.00.

The westward movement of this country in a strong and unvarnished account of high adventure.

Stowe, Harriet Beecher. *Uncle Tom's Cabin*. Grosset and Dunlap, Inc. \$.50.

A classic that moved the hearts of a continent in the days of slavery. Swift, Hildegard Hoyt. *The Railroad to Freedom*. Harcourt, Brace and Company. \$2.50.

The life story of Harriet Tubman, Negro slave, underground railroad worker and Civil War nurse, who led her people out of bondage.

Twain, Mark. *The Adventures of Tom Sawyer*. *The Adventures of Huckleberry Finn*. Harper and Brothers. Each \$1.00.

Famous tales of two very human boys and their absorbing adventures along the Mississippi in the closing days of slavery.

*Wharton, Edith. *The Age of Innocence*. Grosset and Dunlap, Inc. \$.75.

Society life in New York more than a generation ago, depicted and analyzed by a fine author.

Wister, Owen. *The Virginian*. The Macmillan Company. \$2.50.

A dashing tale of Western ranch life plus a fine love story.

Biography

Chapin, Henry. *The Adventures of Johnny Appleseed*. Coward McCann, Inc. \$2.50.

Wherein the mission of John Chapman, pioneer, carries him from Massachusetts to Ohio planting apple trees for future generations.
Charnely, Mitchell V. *The Boy's Life of The Wright Brothers*. Harper and Brothers. \$2.00.

A readable narrative of the invention and development of the Wright brothers.

Eaton, Jeanette. *Leader by Destiny*. Harcourt, Brace and Company. \$3.00.

A scholarly and inspiring biography which makes George Washington a living man for young readers.

Fast, Howard. *Haym Salomon: Son of Liberty*. Julian Messner, Inc. \$2.50.

A heroic American in an unforgettable behind-the-scenes picture of the Revolutionary War.

Fast, Howard. *The Unvanquished*. Duell, Sloan and Pearce, Inc. \$2.50.

An unusual biography of Washington tracing his development from self-doubt to confident leadership.

*Ferber, Edna. *A Peculiar Treasure*. Garden City Publishing Company, Inc. \$1.49.

A biography rooted in the Middle West and swinging courageously into the modern world of letters and the political scene.

*Hertzler, Arthur E. *The Horse and Buggy Doctor*. Harper and Brothers. \$2.75.

An inspired medical biography, human and humane.

Hylander, C. J. *American Inventors*. The Macmillan Company \$2.00.

Brief biographies of many well-known and some less familiar inventors. Personal history combined with scientific information.

Meigs, Cornelia. *Invincible Louisa*. Little, Brown and Company. \$2.00.

A biography of Louisa May Alcott, giving a sympathetic picture of Concord and the times in which she lived.

Miller, Francis Trevelyan. *Thomas A. Edison*. The John C. Winston Company. \$1.50.

The intimate and challenging life-story of a great modern inventor.
Nicolay, Helen. *The Boys' Life of Benjamin Franklin*. D. Appleton-Century, Inc. \$2.50.

One of the most picturesque and many-sided characters in American history.

Nicolay, Helen. *The Boys' Life of Washington*. D. Appleton-Century, Inc. \$2.50.

Gives both the man and his times a vivid and convincing reality.

Pace, Mildred Mastin. *Clara Barton*. Charles Scribner's Sons. \$1.50.

Authentic American history in a swift-paced biography of the founder of the Red Cross.

Regli, Adolph C. *Rubber's Goodyear*. Julian Messner, Inc. \$2.50.

A moving story portraying the indomitable spirit of a man whose inventions in the nineteenth-century formed one of America's greatest industries.

*Roosevelt, Eleanor. *This Is My Story*. Harper and Brothers. \$3.00.

A frank picture of our First Lady and her fine growing-up from the traditions of the Mauve Decade into the world of today.

Rourke, Constance. *Davy Crockett*. Harcourt, Brace and Company. \$2.50.

A realistic tale of a famous American pioneer days with a well-pictured historical background.

*Sandburg, Carl. *Abe Lincoln Grows Up*. Harcourt, Brace and Company. \$2.50.

First twenty-seven chapters of Carl Sandburg's splendid study of *Abraham Lincoln: The Prairie Years*.

Sickels, Eleanor. *Twelve Daughters of Democracy*. The Viking Press. \$2.50.

Brief stories of a most varied group of women give an effective cross-section of American life during the last sixty years.

White, Stewart Edward. *Daniel Boone: Wilderness Scout*. Doubleday, Doran and Company, Inc. \$2.50.

The heroic struggle in the Kentucky wilderness many years ago.

The Social Scene

*Adamic, Louis. *From Many Lands*. Harcourt, Brace and Company. \$3.50.

An inspirational immigrant panorama in effective stories.

*Adams, James Truslow. *The Epic of America*. Little, Brown and Company. \$3.00.

A fine rendering of historic perspective which makes splendid reading for young and old.

*Allen, Frederick Lewis. *Only Yesterday. Since Yesterday*. Harper and Brothers. Each \$3.00.

The recent American scene presented in sharp focus by a great editor.

*Andrews, Mary R. S. *The Perfect Tribute*. Charles Scribner's Sons. \$1.00.

A short imagined discourse on Lincoln's Gettysburg address by a wounded soldier of the Confederacy.

*Caldwell, Erskine, and Bourke-White, Margaret. *You Have Seen Their Faces*. Modern Age Books. \$.75.

The drama and tragedy of the farmer in the Deep South, white and Negro, presented by a sociological photographer, with powerful text by her husband.

*Chase, Stuart. *Rich Land, Poor Land*. McGraw-Hill Book Company. \$2.50.

The squandering of our natural resources made vivid and a little terrifying, in a painfully honest book which challenges us to do something about it before it is too late.

Cottler, Joseph. *Champions of Democracy*. Little, Brown and Company. \$2.00.

Twelve peace-loving American crusaders whose ideals and vision helped mold this country.

Gould, Kenneth. *Windows on The World*. Stackpole Sons. \$3.00.

The political systems fighting for supremacy. Challenges young America to have courage and faith in democratic ideals.

Hartman, Gertrude. *The Making of a Democracy*. The John Day Company. \$1.96.

A dramatic perspective from feudalism to the conflicting concepts and ideals of today.

*Lambert, Clara. *I Sing America. A Pageant of The Regions*. The John Day Company. \$2.50.

The American scene in a regional pattern — its geology, history, and industry — in stirring ballad that is both inspirational and informational.

*Langdon, William Chancy. *Everyday Things in American Life, 1607-1776*. Charles Scribner's Sons. \$3.00.

Invaluable source book on early American life, its products and trade, in a fascinating presentation.

*Lorentz, Pare. *The River*. Stackpole Sons. \$2.00.

A documentary account of the influence of many rivers on American life.

*Macgregor, Frances Cooke. *Twentieth Century Indians*. G. P. Putnam's Sons. \$3.00.

The American Indian today — his life, his problems, and his hopes — in a beautiful source book.

*McLeish, Archibald. *Land of The Free*. Harcourt, Brace and Company. \$3.00.

A significant epic of today in fine swinging verse.

Newcomb, R. H., compiled and edited by. *Our Country and Our Flag*.

A Handbook of American Fundamentals. D. G. Willard Company. \$1.00.

The organization of the government of the United States of America, which includes copies of the Declaration of Independence and the Constitution.

Peet, Creighton. *Defending America*. Harper and Brothers. \$1.50.

Describes in clear pictures and text all the fighting services of land, sea, and air — their men, functions, and equipment.

Reed, W. Maxwell. *America's Treasure*. Harcourt, Brace and Company. \$3.00.

The natural resources of America, their origin, industrialization, and importance to the nation's life.

**The Rivers of America Series*. Farrar and Rinehart. Each \$2.50.

Fourteen volumes, each one devoted to one of our great rivers — the Hudson, the James, the Illinois, the Suwannee, and others. A series presented in historical perspective and a rich addition to our understanding of the American scene.

Roskam, Edwin. *Washington, Nerve Center*. Longmans, Green and Company. \$2.50.

The capital as a functional center of the nation's social and economic life, in photographs and brief text.

Thomas, Lowell, and Braley, Berton. *Stand Fast for Freedom*. The John C. Winston Company. \$2.00.

Presenting the forces behind current history in a plea for the preservation of a free press and defense of our democracy.

*W.P.A. Writers' Project. *American Guide Series*.

More than guides, these forty-eight volumes give a vivid sociological cross-section for each state. A wealth of data on the resources and history, graphically presented in world and photograph.

Poetry

Benét, Rosemary and Stephen. *A Book of Americans*. Farrar and Rinehart. \$2.00.

Lusty ballad and poignant poetry portray colorful characters with rare insight.

*Sandburg, Carl. *The American Song Bag*. Harcourt, Brace and Company. \$2.69.

Rhythmic native prose and poetry with the modern pulse.

OUR CHILDREN FACE WAR

BY ANNA W. M. WOLF

How can we explain the war to our children? What can we learn from British experience? Does our children's education make them soft? Should we teach them to hate? These are questions that are troubling every thoughtful parent in the United States.

Recognizing that the home is the first line of defense, Mrs. Wolf, author of 'The Parents' Manual,' tells here how child morale depends on parent morale; how children may be expected to behave under conditions of anxiety, danger, or calamity; and how best they may be helped to take their part in the national emergency. She considers the everyday problems of children growing out of the war, their reaction to the spectacle of death and destruction, and the whole problem of 'shock' and so-called war neurosis. There are chapters on what we can and cannot expect children to do, how parents can direct their efforts, and, finally, how it is possible to teach children about the underlying human values involved in this war.

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